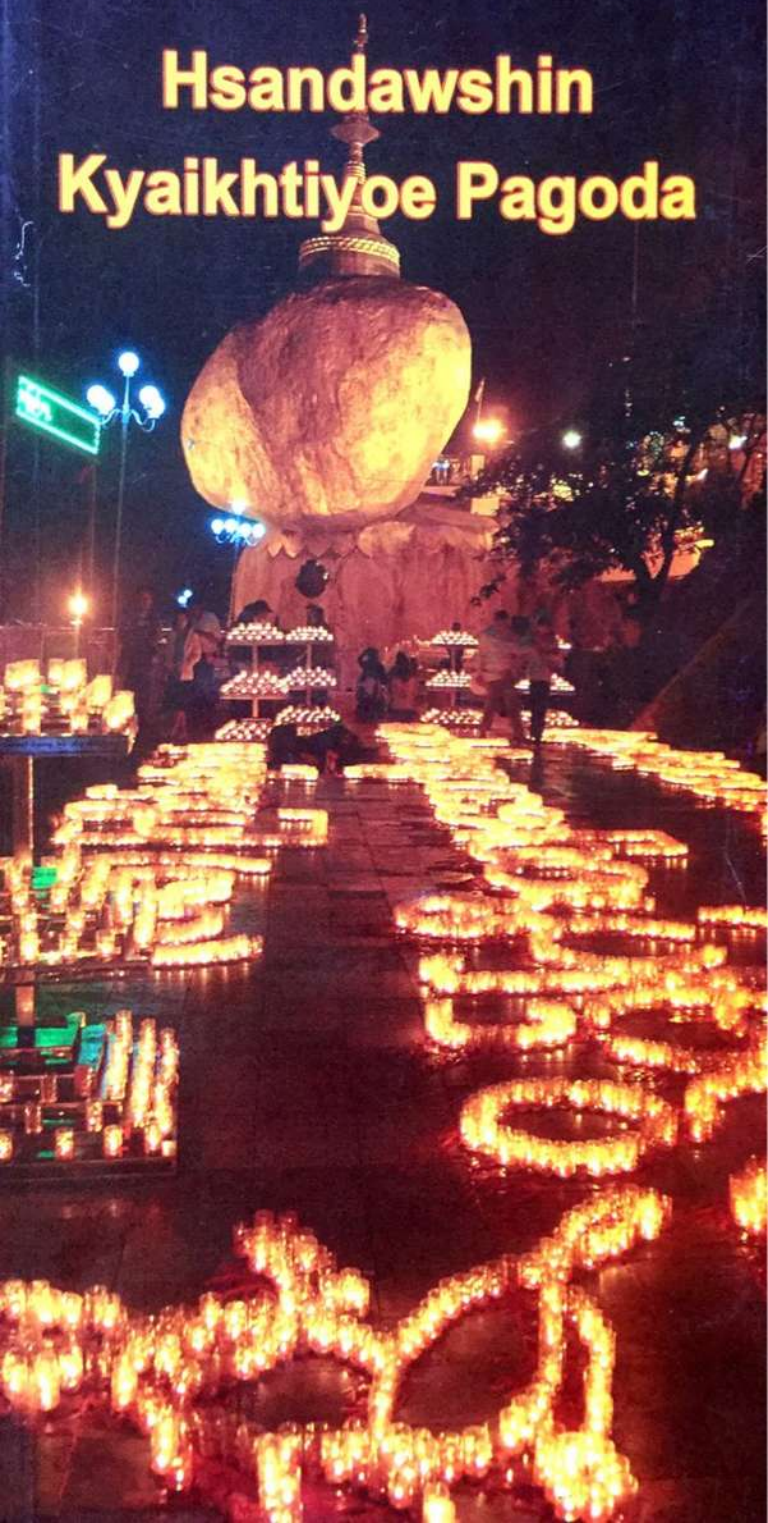


History of

Hsandawshin Kyaikhtiye Pagoda



**Hsandawshin Kyaikhtiyoe
Pagoda**



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(1) History of Hsandawshin
KYAIK HTI YOE PAGODA.

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Preface

This book is intended primarily as a practical manual for public (domestic and external) or researchers, who want to know about the miraculous, wonderful and unbelievable of Hsandawshin Kyaikhtiyoe pagoda.

The standing position of Hsandawshin Kyaikhtiyoe pagoda is not possible or unbelievable. The heavy weighted stone is putting on the edge of the rock and the position is nearly to fall down into the gully.

That eye view may have been mystified to the reader. The writer also can't understand or explain it. That is something related to religion or God, that, the reader and writer can't give a reason for something that happening. That event may deal with some mystification. But the writer believes that a fact is true. And also the reader can believe for true after seeing and meeting by himself.

By reading this book, one person who have not been to Kyaikhtiyoe pagoda, may have been persuaded to go and see by himself for practically. And have been arrived person, will push to remember to his eye views.

Lord Buddha, arhat (Mahathera) and hermits are great powerful and they have been travelled in open air by their potential power. That information have been known by reading this book, that have been told by the story.

INDRA SAKKA (Thagyarmin), nat devases and Bo Bo Gyi (Nat Min GYi) are also very powerful and they have been helped by supporting their mental services of power to the Kyaikhtiyoe religion (sasana).

The devotional offering have been overwhelmed by habitual paretie. That can study in this book at the portion of Shwe Nan Kyin and Hone Nat BoBo Gyi dealing. That shows the deep-seated feeling of traditional behaviour.

Any way, the history of Hsandawshin Kyaikhtiyoe pagoda is very interesting and persuading to the reader by seeing the drama of the lady dragon and Weizar.

This history also let to know to the reader about the goldern land of "SUVANNABHUMI" empire. After the Third Buddhist Council was convened in 273 B.C, Buddhist mission were sent to nine divisions including one led by the venerable Ashin SONA and Ashin UTTARA, who came to this region.

This English Language book of history have been published by the Board of Trustee of Kyaikhtiyoe pagoda. It is intended for supporting and giving information about the Hasdawshin Kyaikhtiyoe pagoda to see foreigner and researchers.

For human being, may face some mistakes, like that example, if some errors find, please excuse upon that and

II

the reader reads to the right with correction. That wrong is totally responsible on the writer.

Some Buddhist terms, the name of pagodas, some terminologies for the Holy World, the historical names of human (proper names), locations and the natural names of the mountains may be found in the glossary with the index pages.

Some usages mention by repeatedly, so that, the index shows only one time of the first usage.

Acknowledgement

Hsandawshin Kyaikhtoyoe pagoda is one of the mysterious and wonderful pagoda. It is well-known not only in Myanmar and also its prominent (famous) and reputable news has been wide spread by internationally.

The pilgrims have been arrived at the pagoda everyday by the help of mountain climbing car and the smooth and safety road.

The foreigners arrive in and depart out everyday. Some are new arrivals and some arrive by frequently.

The foreigner group have been leaded and explained by the tour guides from the package tour business groups.

There is no usher or guide from The Board of Trustee of pagoda. But the entertainment program and recreation centre plan for the foreigners will prepare and the usher from the pagoda will be given help and explanation to the guests. That plan will occur not so far long.

For the time being, this history book may tell the story about the pagoda. It may be the some supporting and guiding to the external attendant.

Therefore, grateful acknowledgment is given to many persons (technicians) who have cooperated so generously by writing, computing, proof reading, computer graphic designer, photographer, image setter, plate makers, the printing press workers and also the pages folder workers.

The Board of Trustee of Hsandawshin Kyaikhtiyoe pagoda offers her grateful thanks to all persons who have contributed in different way to this book.

Thanks to all,

The Board of Trustee of
Hsandawshin Kyaikhtiyoe pagoda

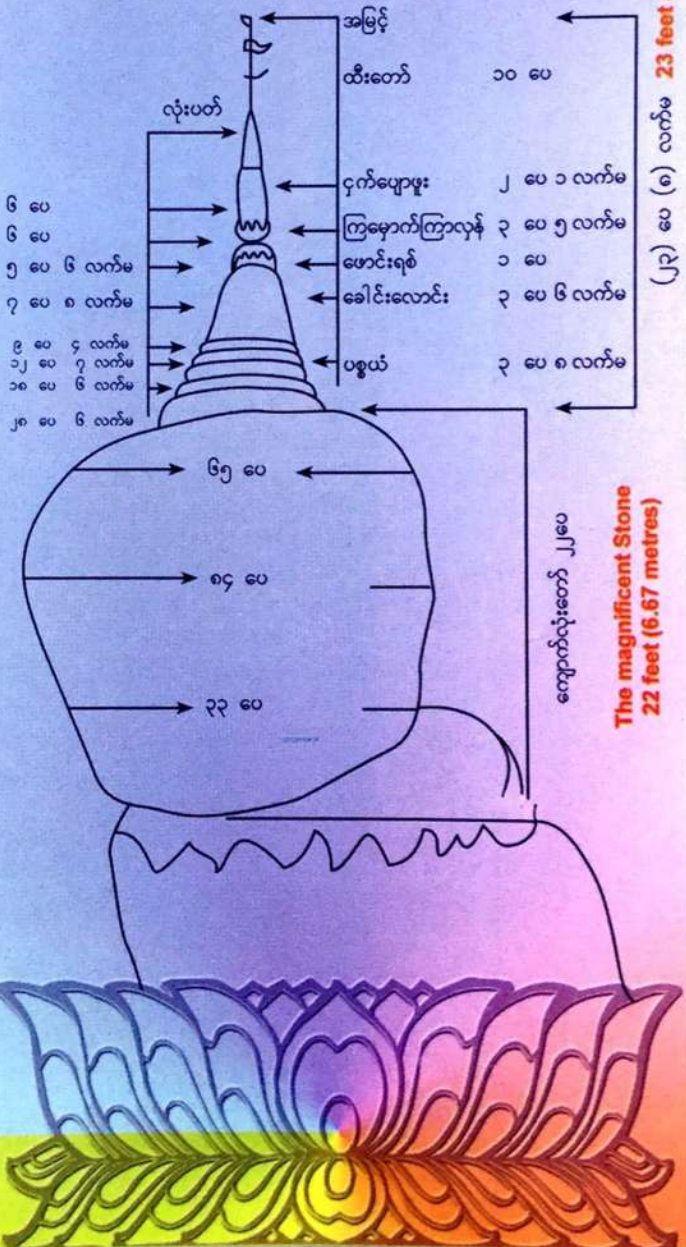
Dated : June 2013

*Hsandawshin Kyaikhtiyoe
Pagoda*

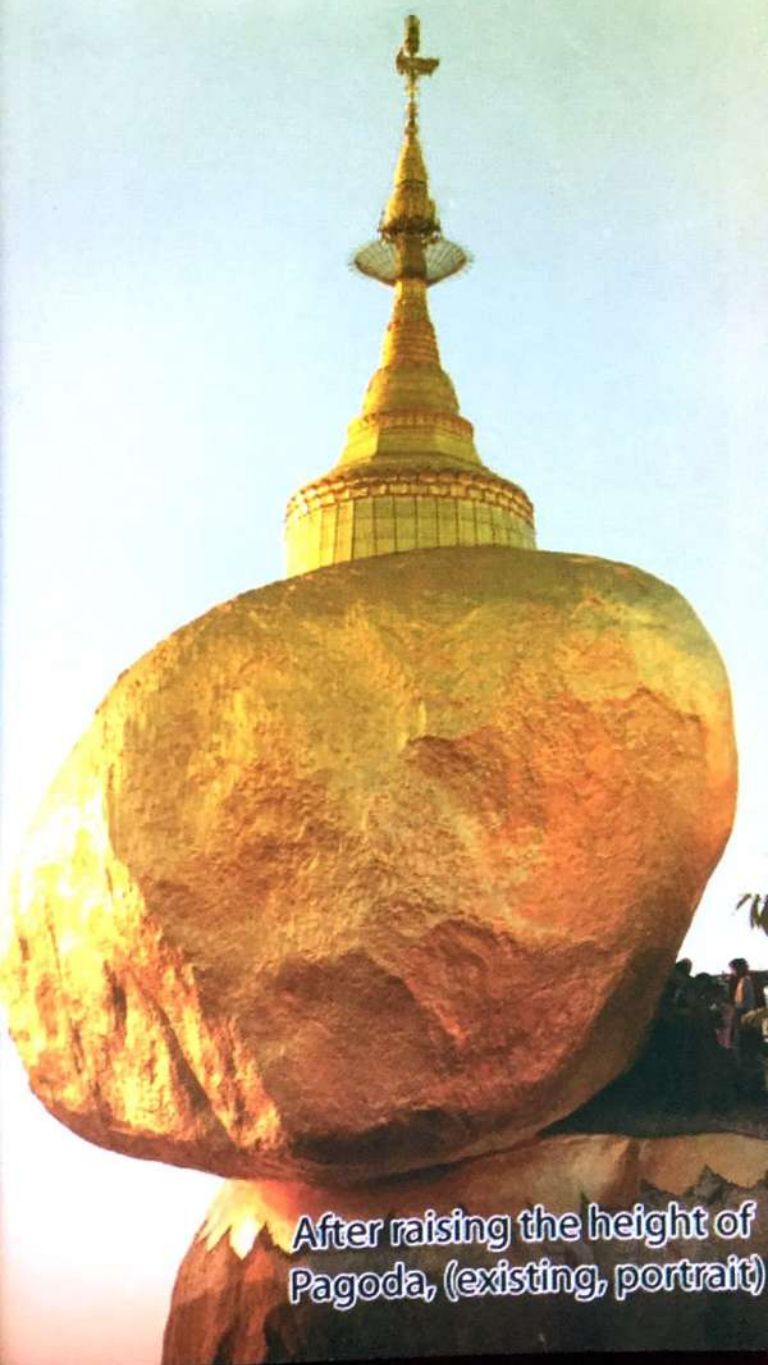


Before raising the height of Pagoda,
(Former, Portrait)

Measurement of Hsandawshin Kyaikhtiyoe Pagoda Before raising the height (former)

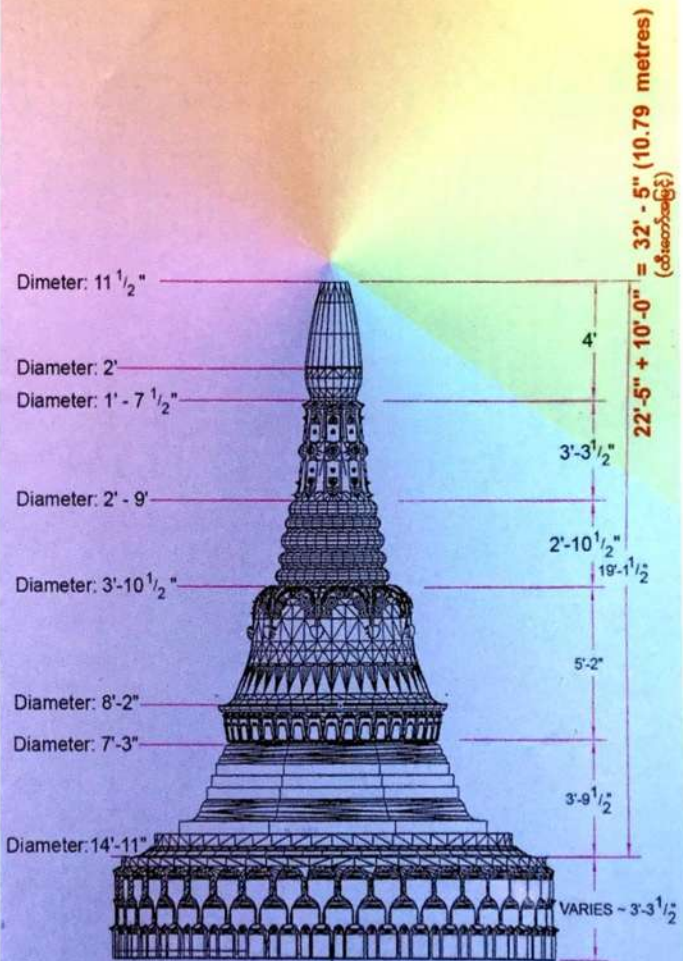


Hsandawshin Kyaikhtiyoe Pagoda



After raising the height of
Pagoda, (existing, portrait)

Measurement of Hsandawshin Kyaikhtiyoe Pagoda After raising the height (existing).





History of Hsandawshin Kyaik Hti Yoe Pagoda Part (ONE)

- (1) Introduction, the beginning of the first part of the saying about the location and environment.

Hsandawshin KYAIK HTI YOE Pagoda is situated with beautiful, pleasure of forest and mountain by miraculously.



The beautiful ranges

The mount Paung Laung is lie down between the great deep and dense forest. From that mountain ranges, the hill top, mountain edge are break through in a row. KYAIK HTI YOE mountain is one of the mountain top of that mountain ranges, and is more higher than others.



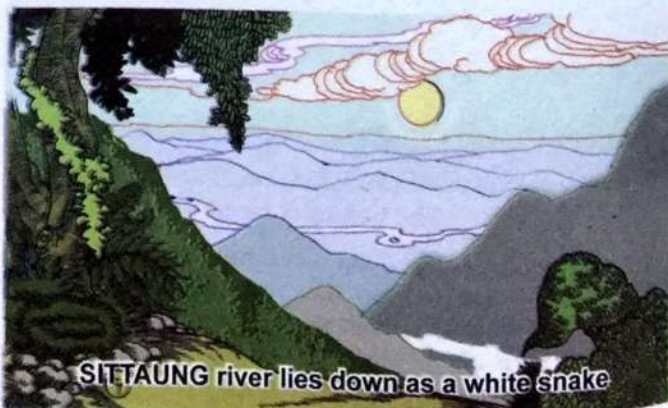
The Highest mountain range

Eye vision of the environment from the platform of the pagoda, the sightseeing can be seen to the long sight by spiky hill top with dull blue and faded.



Spiky hill top with dull blue and faded

Far away to the south west view can be found that, SITTAUNG river lies down as a white snake. At the edge of the horizon can also see the hill top, mountain range, low plain field with dull blue. That view can be seen from the freeing of the fog.



SITTAUNG river lies down as a white snake



Another time, especially, in the morning by full of fog, fully rain clouded and misty time, can't see clearly and vision is disappear by out of sight.



The eye view of misty time

In the evening time, raining cloud gather like as white wave and move toward to the Kyaikhtiyoe pagoda is the thinkable to be reach on the island in the sea.

When clean from the mist and cloud, the eyevision of the mountain ranges appear in the mind, that is the group of islands in the sea.

The sunset view and early night scene have been captured to the pilgrims by giving pleasure and joyful. The pilgrims, who come from the choking and full of fumes area like as urbanization are introduced by cool and fine weather and also attached firmly environmental scope are valuable, and extraordinary leisure.

That is fit exactly for the proverb of **"done obeisance to the pagoda and dig the egg of tortoise"**

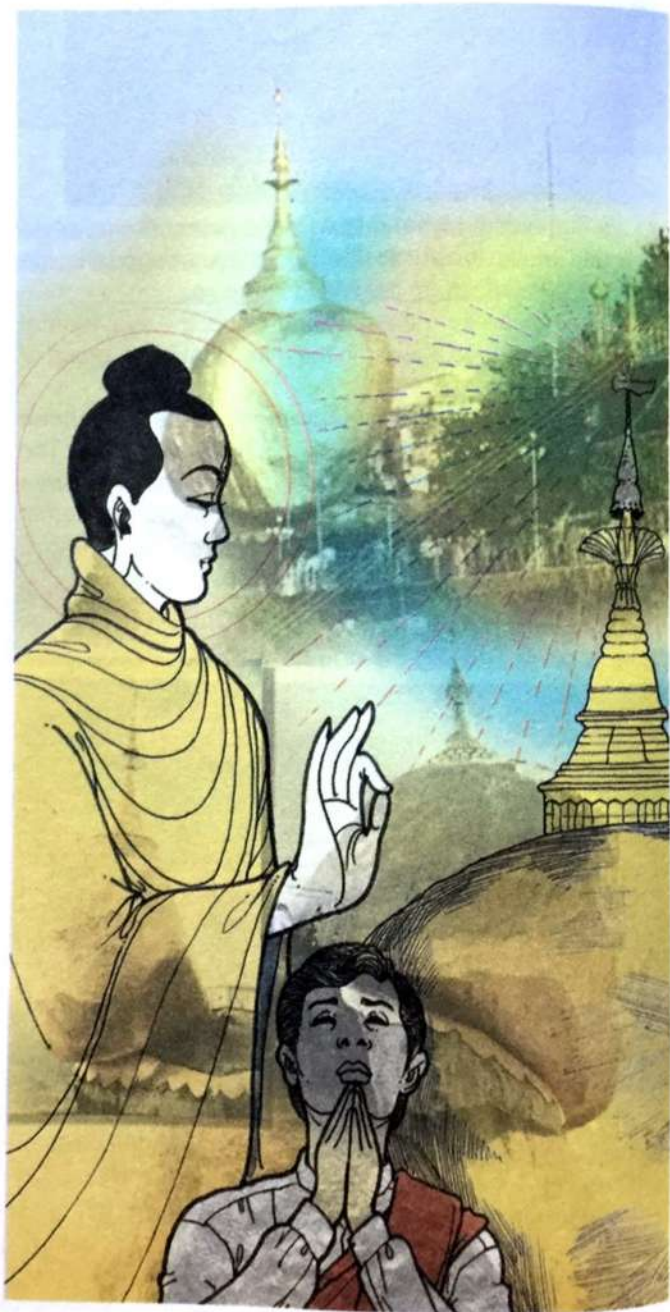
Sunset view



By the way of walking from place to place and pay obeisance to the pagoda, the melodious voice from the small bells hanging to the pagoda and paying homage to the Saydi (pagoda) which is nearly to fall into the valley are the great miracle.

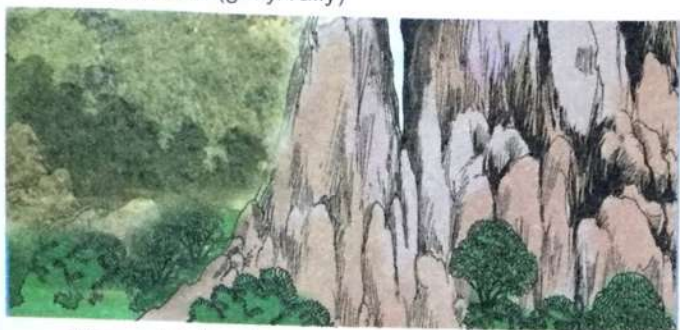
Attach firmly in mind

That is the object of sense of the fulfilment of Buddha with the innumerable or uncountable glory, wisdom and fortune are the great in magnitude of the power of Buddha. There are supporting and attach firmly in mind and wait and see on the each and every event of process of Buddha's power of glory.

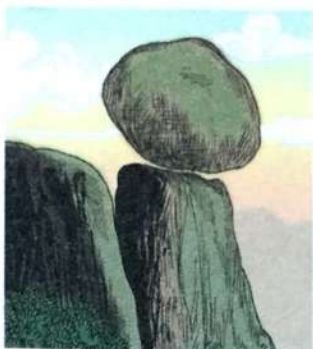




Those reverence or great respect are as follows:-
Deep ravine (gully/vally)

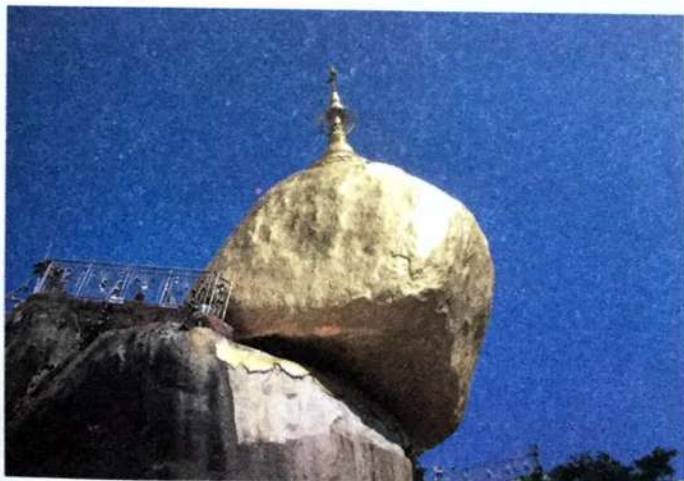


The rock is header (drive forwards) to the ravine (valley/ gully).



The surface of the rock is non-smooth.

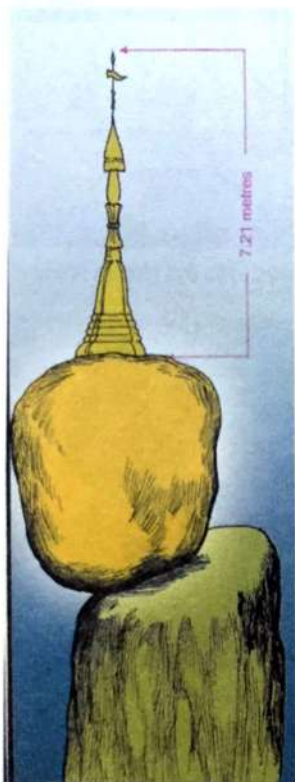
The shape is convex and the floor is on a slight slope to the valley.



The hermit's head shape stone is header from the edge of the rock.

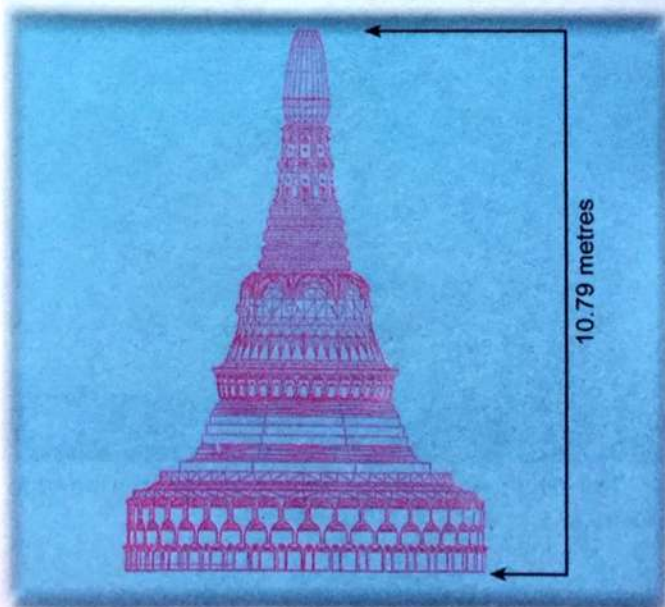
Putting of the jaw of the stone is nearly to fall.

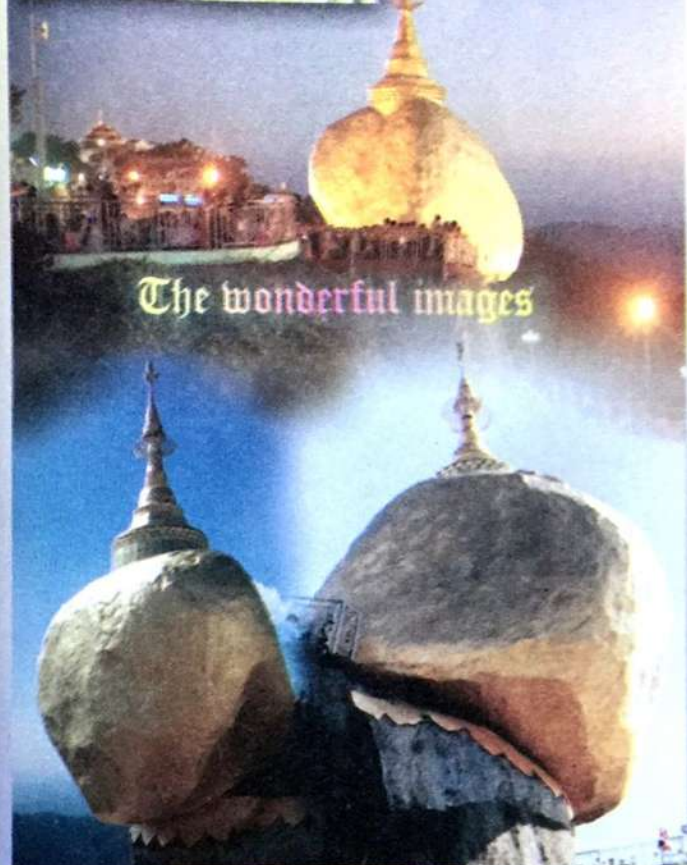
The height of the pagoda including the umbrella (tiered and ornamented final of pagoda) is (23) feet and (8) inches (7.21 metres), that conditions is before 19th March 2001.

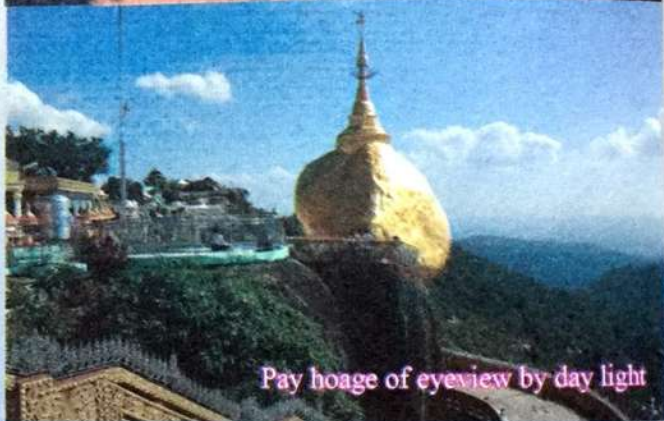


After that date, the height or length of the pagoda has been renovated and increased up to (32) feet and (5) inches (10.79 metres) is adopting of obeisance by properly.

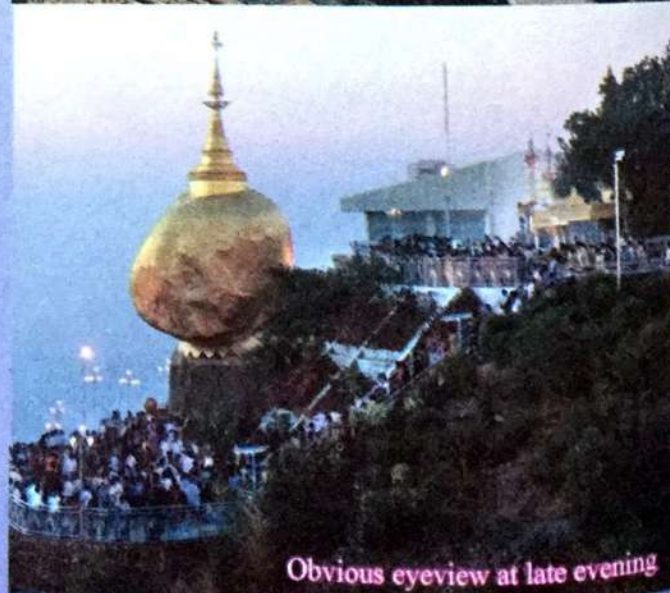
That miracle KYAIKHTIYOE pagoda had been built by the saint person of INDRA SAKKA, (Thagyarmin), King TISSA DAMA YAZA, hermit TISSA and other laymen and laywomen, at the dense, deep forest and not near the public place of the mountain peak by difficulties. The story of the HSAN DAW SHIN KYAIK HTI YOE pagoda is miracle and wonderful.







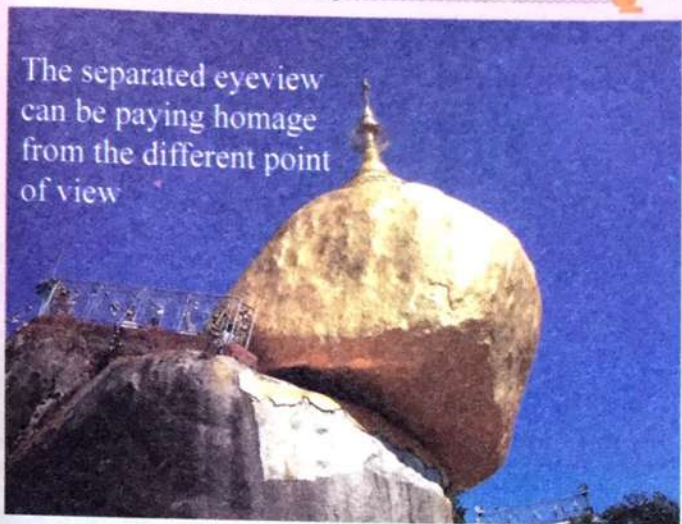
Pay hoage of eyevievw by day light

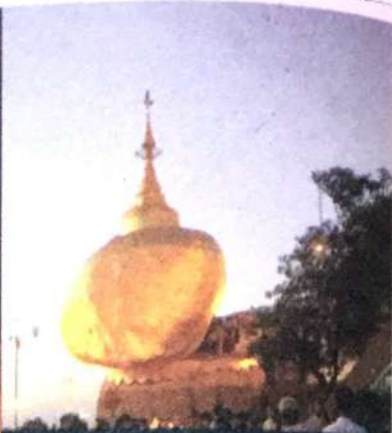


Obvious eyevievw at late evening

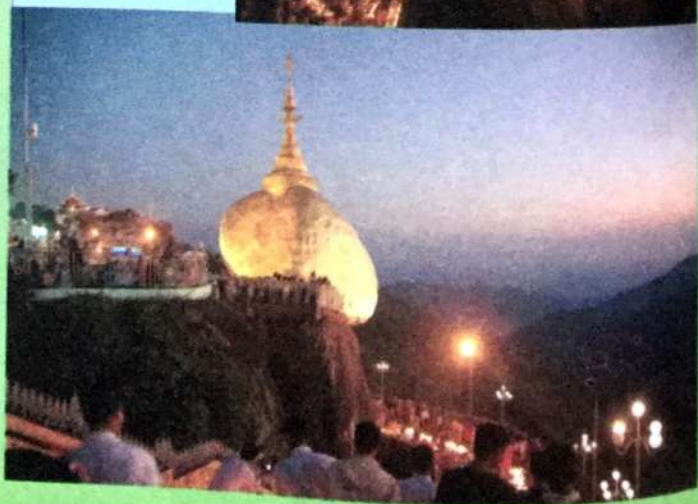
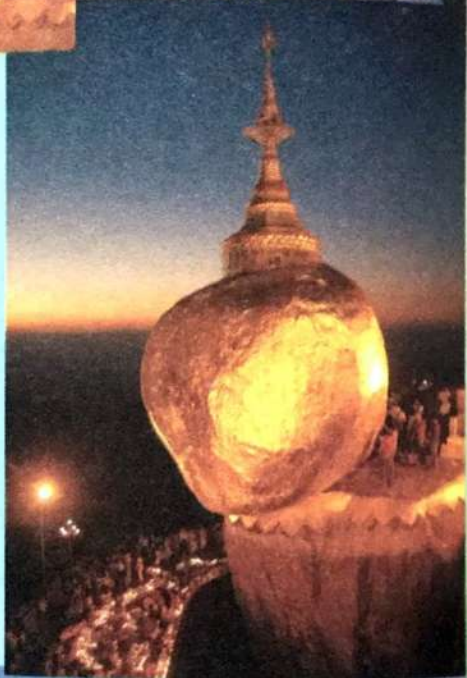


The separated eyeview
can be paying homage
from the different point
of view





The lie down position of Hsandawshin Kyaikhtiyoe pagoda by mysteriously can be paid homage from the separate angles.





King TISSA DAMA YAZA is governing

Before the Lord of Buddha attain Buddha hood, at BODHGAYA, middle region (MAJJHIMA region), central India, about (50) years ahead, there was KANNAKA division, THU BINA NAGYA, the king empire had been situated near GISA GI YI mountain (now mountain of ZIN GYAIK).

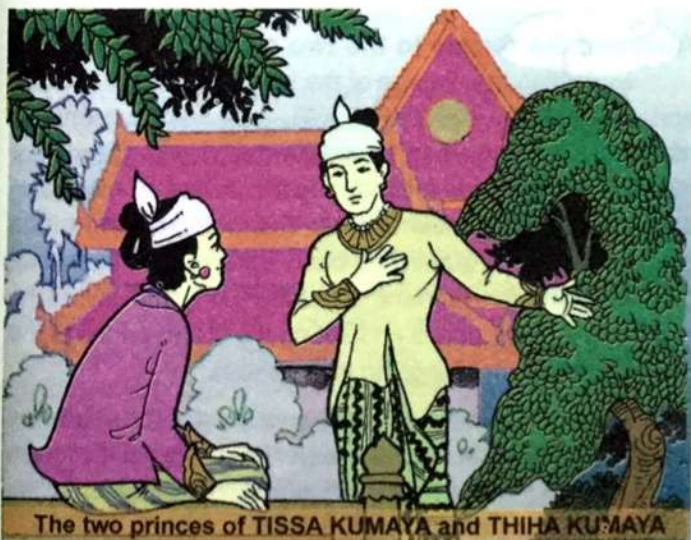
At that kingdom, the king "TISSA DAMA YAZA" had been governing. The well-known of the right hand side pinnacle queen was "THI YI KAPPAR DAWI"

The country was calm, rich and developed by the good and clever ruling principles. The city has pleasure and pretty port with teeming crowd and famous by the international trading business.

King TISSA DAMA YAZA and queen THI YI KAPPAR DAWI had been borne two sons by two years separately.

Those two princes were foretold on character by the men of wisdom.

The face and body structure of the elder son is the same like to his father. By the in advanced saying of the Brahman (sage person) that "have been a trait of character of moral principle (DHARMA), with compliment of good character and polite, clever with knowledge and technique". When the king TISSA DAMA YAZA had been heard the speech of Brahman, the father king had been very pleased, and thought of his sub-body and given the name of "TISSA KUMAYA" including and adding his sir name "TISSA". At the genesis born of the younger son, was in good-Looking face and comely, there is a sign or mark of the appearance of lion on the both sole, therefore had been given the naming ceremony of "THIHA KUMAYA"



The two princes of TISSA KUMAYA and THIHA KUMAYA

The two princes were giving share of love and kind each other with enormously. They had been grown in age by the touching, feeling with different kinds, different types of the grand royal occasions, the whole of sensual desire, sensual pleasure.

When the Princes had been come to the age of (23) and (21) years, respectively, the elder brother "TISSA KUMAYA", who always aroused or touched with moral principles (DHARMA) and according to the past aptitude, he had been gained the level of attainment in meditation of remorse. Every living creatures face with getting old, suffer pain and death. If the one please in eage of sensual desire, there is not free from the danger. So that he who must struggle from those negative effects. Then sub-thought and considered to depend on the quiet forest of recluse living away from human habitation.

After the decision making for recluse living, one day, brother prince had been met and discussed with younger prince for denying of the throne, and entering to the deep forest. You might occupied the throne and might looked after to the royal father and mother.

According to the predisposition of aptitude and great attention of love to the brother prince, the younger princes had been replied that he would, followed with the elder and also applying on to the quiet forest. After understanding in the agreement, the two princes were waiting for the favorable time for entering to the forest for hermitting.

Awarded the throne to the two princes

Becoming the old age of the king TISSA DAMA YAZA and queen THIYI KAPPAR DAWI, they want not only to meditate and also need to meet wealthy with throne for two princes, they used for offering the award of royal king to the elder and honour and set in a crown prince to the younger. King and queen had been agreeded for their plan, they assemble the supreme legislative body and award the royal king to elder prince and set up the crown prince to the younger prince as a kingship inheritances.

The two princes denied the wealthy of throne and they asked for permission for going under the shelter of the jungle and hermitting, and asked for repeatedly again and again, in order to their advanced plan.



The two princes asked for relying to the jungle

At the time of compact and youthful of the two princes, king and queen had been defended from the danger of gnat, mosquito, housefly, insect. Don't assured upon the lonely man of hermit life in the many and varied wild beast jungle or forest. Another way side, the prince wild beast were young and great flash and blood, they deserved with the throne and not allowed to go and not got shelter to jungle.

The two princes were depressed and moped, could not partaken of food, the bodies were thin day after day.

When, king and queen had been known those information, and they thought that if not allowed to go into jungle, the life of two princes might be anxious. If allowed permission, when remember, they could go and meet them, therefore, finally, the parents allowed to the princes for religious practice of seeking seclusion in the forest.

Two princes retired to the jungle as a recluse

When getting permission of retire to the jungle, the two princes were pleased and were feeding with successfully. After one weak later, the two princes were surrounded by the royal king and queen and followed by public, had been conveyed to the jungle by the royal occasion.

One new monastery was built at one resident which was chosen by the available of foods, collective term for various fruits, tubers and bulbs, fresh water. That location was stood at the bottom of the GISAGIYI mountain (now call ZINGYAINK mountain). The two princes paid obeisance to royal king and queen. Change from prince type and wore the robe of dye obtained from boiling barks of tree, and then change to hermit life and enter into the jungle for meditation.

Royal king, queen and public came back to the kingdom with grieve and fearfully.

The two brother hermits stayed together at ZINGYAINK mountain. Although took delight in saint person's custom, but waisted the time of moral principle in conversation. Other multi conversation were including apart from moral principle and lost time of meditation was considered.



The two hermits make discussion

At that place, brother hermit was called "TISSA HERMIT", younger was called "THIHA HERMIT".

The discussion of brother hermit was "that, no consequence about the conversation with closely and familiarly, not effect to the principle truth, might lived separately". younger hermit was also very well knowing about the discussion, accepted upon the explanation.

That is why, TISSA hermit was staying at the existing place of GISAGIYI (ZINGYAINK) mountain and continued his mediation. THIHA hermit had been transferred to the mount BANDA WA GIYI (ZWE GABIN), that was seen from ZINGYAIK mountain and was attempting his mediation at that location.

They were discussed and agreed for showing signal of light at night time, if something necessary for giving information. Maturity of the past predisposition of aptitude, not so long time, gained supernatural powers of deep concentration.

The princes born from the egg

The western base part of the mount GISAGIYI (ZINGYAIK) was the sea beach. One island was situated and not so far away from the beach. On that island, there were crisp sand bank, was compatible with the base part of the mountain. On the island, there were full of trees, flowers, fruits like as a large garden and with property and beautiful.

That place was not the act of frequently with people and joined together with dense forest and the ocean.

Person with supernatural power, pre-eminent person and the ascetic weizar, zawgyi, Tapathi from the mount HIMALAYAS, some time, arrived on to the island for collection of various fruits and indigenous medicine.

Just like that, the dragons from the BAWGAWADI region within the ocean, came for leisure and amusement as a human appearance by creating with supernatural power.

One time, the female dragon of supernatural power was creating to lady and was going and surrounding through the beautiful mountain range, at that time, she had met with the male person with supernatural power and loved each other.

After sexual relation, being pregnant. By the nature of the dragon society, the lady dragon was waiting time for mature and when the time reach for born, she had been produced the large two eggs on the bush of the island and then had been returned to their dragon region.

After came back of the female dragon, not later that time, TISSA hermit had been walk to the coastal from his monastery. The hermit looked fixedly (concentrate intensely on an object as a means of mediation) to the water level and then finding for the tubers and bulbs, met the mysterious two large eggs and carried those eggs and came back to his monastery.

At night, the signal light had been burnt for knowing some information for his younger hermit THIHA, who stayed at the mount BANDA WAGIYI (ZWEGABIN).

When younger hermit had been arrived, explained the history and one egg had been given to the younger hermit and the rest had been kept with safety. Then younger hermit had been carried and went back to the mount ZWEGABIN.



The two hermits share the two eggs



When came up to the specified time, the egg from TISSA hermit had been borne male baby. After some time later, the egg from THIHA hermit also had been borne human male baby.

The egg borne babies were the same in character and appearance absolutely. Because of eminent precept and probity, by making the solemn promise, the milk produced from the fore-hand and was nourishing, breeding.

After freeing from milk, than supported with tubers and bulbs, feeding, clothing and to develop the life, the two hermits had been taking attention like as real parents.

The elder baby had been borne at the time of sun-rise, therefore, named by "THURIAYA KUMAYA" and younger son baby was given the name by "SANDA KUMAYA" for the time of borne was cold moon rising.

When the age of 10th, the son of THIHA hermit by the name of "SANDA KUMAYA" had been died by suffering of smallpox. Then he had been pregnant in the womb of "THU MANA DAWI", daughter of the rich man of "ATULA, MEITHILA of MAJJHIMA" (middle India) region and again re-borne the baby.

The two hermits had been lived together at mount ZINGYAIK for feeding and developing of the rest egg born THURIAYA KUMAYA.

TISSA hermit changes the location

While staying at GISAGIYI (ZINGYAINK) mountain, the reputation for the prestige of precept and probity of the hermit, the INDRA SAKKA (the lord of the first and second levels of existence of the nat devas), came, rely on and revere at every full-moon day and new-moon day.

TISSA hermit, long years of staying and meditating at the ZINGYAINK mountain, the prestige of precept and probity of hermit was well known and famous.

The public who lived near the mountain ranges and hill stations pay obeisance and rely on the hermit were very crowded.

That place was near the town and villages, the public (villagers) were crowded, noisy with sensuality. That is why, that location doesn't discover a new precept and want to change another suitable place. Those were the intention of the hermit's mind. The nature and habitual practice of the hermit or saint person habituates the activity of the change is not permanently lived in one place and change the location one place to another.

Therefore, the hermit searched for the silent place where the normal person couldn't lonely live and couldn't consider for stay. That place was surrounded by the hill, valley, mountain torrent, hill side, bank of mountain and a lot of trees, fruits, flowers and stone covers. That place is the HANS DAWN SHIN KYAIK HTI YOE pagoda location area where the hermit straightly arrived at KYAI KHTI YOE mountain and hunter mountain.(MOK SOE TAUNG)

That surrounding area, there were white sand gully, nat (devas) gully, nat (devas) water well, crow's mouth stream could supply the fresh water and could get full of requirements. The hermit knew and thought that place was cool, full of shelter and suitable for hermit and saint person and felt with peace and calm.

With happily, giving information to his younger hermit THIYA, emperor and empress(queen) of SUVAMNABUMI, THATON. TISSA hermit changed to the cave of hunter where were lost touch from the public (villagers), silent, full of the sound noise of the para-keet and that place was located to the northern part of mount KYAIKHTIYOE.

The hermit lived not only himself, and also followed by the son of egged born.

Younger hermit THIHA stayed and meditated at mount ZINGYAINK and sometime travelled to the hunter mountain and ZEYGABIN by the open air space journey.

Given the name to egged son, Teaching the technique.

TISSA hermit was entangled of feeling attachment upon the egg born son, he taught to his son for skilled work agreed to the ruler of conduct of monarchy, during the free or leisure time of religious meditation. The egged son obeyed an order and listened to advice with affectionately, respectfully and fearfully. The son had been born from the supernatural power person and female dragon, therefore, awarded the nome of "NAGA WEIZAR" prince.

The egged borne bridegroom reached at the age of eleven, the clever son had been listened and obeyed exactly and no deviation on the teaching of hermit. There had been full of good characters of bravery, courage, very good character, honest, truthful, modesty, good dignity handson and be steady in mind and stable in character.

The teaching method, which was provided from the master (hermit) was reproduced of the skill and knowledge, had been studied from the young age of prince (hermit). The bridegroom had been completed the courses of study.



TISSA hermit teaches the monarchical techniques to his son

While staying in the cave near the hunter's mountain, hermit thought and felt unpleasant upon his pupil that "I was becoming old, when I was die, my pupil (son) was left alone in the jungle"

Met or happen by chance of sabbath day, the INDRA SAKKA (THA GYARMIN) had been asked for hermit by seeing the unhappy face and hermit had been replied for the anxiety of the young son.

The INDRA SAKKA had been replied that young son was a glory person of mature when he was age of (21) year, he exactly might became the emperor of "THU BINA NAGYA" city which might be created by the INDRA SAKKA and not be anxious for that case. The hermit had been satisfied and left with delightfully.

Reliable of INDRA SAKKA, Nat Devas, Hermits and Hill people

INDRA SAKKA (the lord of the first and second levels of existence of the nat devas) and encourage nat devas, were come to obtain shelter and to listen from the spoken of hermit at the full-moon day and new-moon day. That was believing upon the eminent of precept and probity of the hermit.

After TISSA hermit had been settle down at hunter's mountain, the famous news of good deed of hermit, other hermits and saint persons who lived all over and every where, had been come and gathered to TISSA hermit. They had been stayed and settled down at the YATHAE TAUNG, not far distance from the TASSA hermit's cave. The YATHAE TAUNG was lie down to the southern part of the mont KYAIK HTI YOE.

The image of MAHA MYAT MU NI resides on YATHAE TAUNG and the prayer's hall



The hunter who had been lived at hurter's mountain (MOK SOE TAUNG) informed about the hermit, to the near by karen villages and hamlets. That is why, there had been well known about the hermit and the public (villagers) came and collected to the hermit.

Out of those adhering public were lived at the mount of KYAIK HTI YOUE ranges. The name of the villages were ME KALE, ME YIE, ME NA TAN, ME LAN, ME THA NA, ME SAUK, ME KATEE, ME THAUNG, ME FAUNG, ME YIKE, ME YWA, ME PHYAW, DOE KA MAW, DO GYUNG, DOE KALN and etc. All of the villagers, karen chief PHO KAW LYUT full of property, rich and powerful head man and wife NAN KYR HEE, were included and PHO KAW LYUT was the village administrator of over thirty villages including twelve DOE villages.

Chief person of authority PHO KAW LYUT and wife NAN KYAR HEE had been come and adhered to the hermit and listened the speak at Dharma (religious talking) and paid respect and admired to the hermit and had been requested for staying permanently at that hill and donated the monastery according to their wealth effort.

Then, had ben invited and addressed formally, supporting of four kinds of materials (food, medicine, monastery and robe). For eating of hermit, material provision and fruits were supplied frequently.

The husband and wife of chief had been lived at the METHANA village, four miles (6:40 kilometres) away from the east northern part of KYAIK HTI YOUE, they were full of wealth, rich and powerful but didn't bare child treasure.

The chief of village and wife had been founded the handsome young person with the appearance of grand, fitting the royalty was modesty and dignity. They spoke to hermit in order to get information about the handsome young son and asked for the young man treated as their adopted son. The hermit gave the return speaking of not allowed of transferring and he himself had been kept and taken attention.



INDRA SAKKA, PHO KAW LYUT, NAN KYAR HEE and MOK SOE have been paid obeisance

WEIZAR and FEMALE DRAGON

According to the richly of indigenous medicine plant, bamboo plant and generic term of some herbs with aromatic tubes plant throughout the KYAIK HTI YOE mountain range.

One WEIZAR person with supernatural power, who had been searched for indigenous medicine plant, had been arrived to the monastery of hermit.

He had been met and pay obeisance and learnt and listen the speech of Dharma from the hermit. He had been pay attention and respect to the hermit and wanted to listen the speech of hermit continuously. Therefore, he had not been gone back to the other places and lived in the crow's mouth cave or crow cave, two furlongs (0.40 kilometres) distance from the northern part of KYAIK HTI YOE Pagoda and he was preparing the medicine in the cave.

Crow's beak rock mountain and the cave of crow's beak

Former, the cave had been relied by the jungle crow with big body. The jungle crow were more bigger in body and appearance were also larger than the house crow. That cave had been called crow's cave with the reference to that jungle crow. The cave whose entrance is shaped like a crow's beak.

Those crows had been eaten all the collective term for various fruits as well ate the waist of the pieces of meats and bones thrown by the hunter. That cave was the permanent resident of the crows.



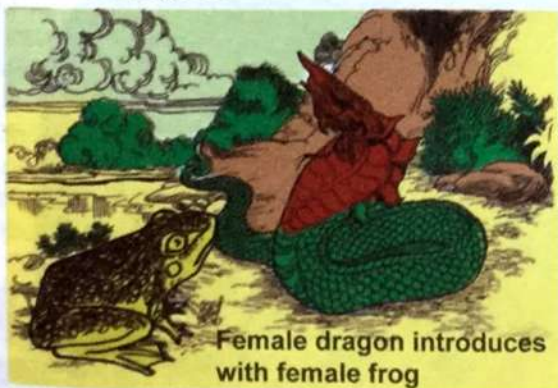
**Crow's mouth rock
crow's mouth cave**

Basically, there was the edge of rock, that was like in the shape of the mouth and beak of the crow was called the cave of crow's mouth.

When, like that living of TISSA hermit, hunter (later became the white robed acolyte), other hermits and WEIZAR (person with supernatural power) near the surrounding area of KYAIK HTI YOE pagoda, at that time, one female dragon by the name of "NAGAWADI" had been lost touch from her husband dragon, because of her husband had been die.

According to feel with boring and dull, she had been suffering for satisfied with sex appeal. Therefore, with the desire of sexual touch and searching for sweetheart, she had been left from the dragon region and had been surfed ridden of sea wave and arrived at the creek of "KYAUK HTUT GYI" region.

That region was located in the creek, distanced about (3) miles (4.83 Kilo metres) from the east northern part of KYAIK HTI YOE pagoda.



**Female dragon introduces
with female frog**

At that place, she had been introduced with the native female frog. That native female dragon was very big in body.

Former, the frogs at that region were bigger body in size and weight about (2.50) to (3.00) vises (9.0 to 10.8 pounds). The female frog, had been met by the female dragon, was just like big, full and firm in complexion of meat.

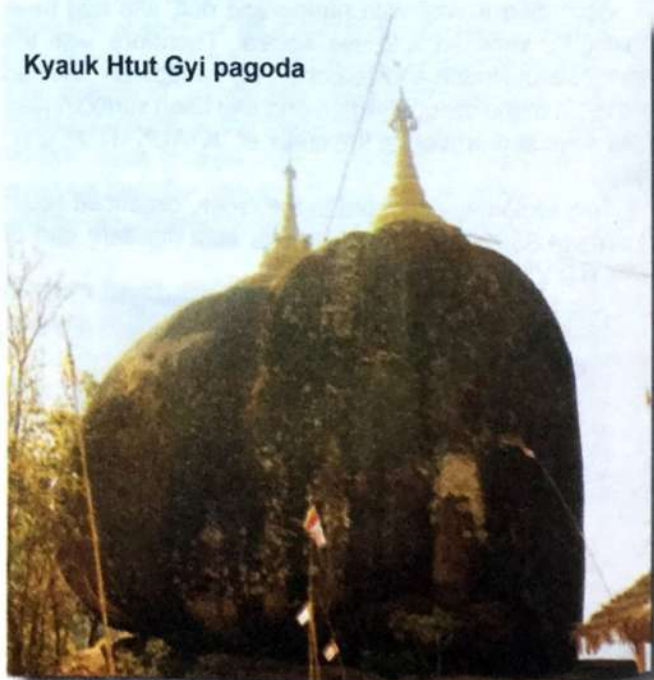
Being to the natural enemies, forges were food of dragons, like that of full and firm in complexion of meat, anyway, the frogs might had been eaten by the other dragons.

But the ancient deed of merit done together, those female frog had not been eaten by the female dragon they had been felt by emotionally of non-food, didn't want to eat, also female frog didn't frighten upon dragon, they had been knowing kind and love each other and formed a close friendship.

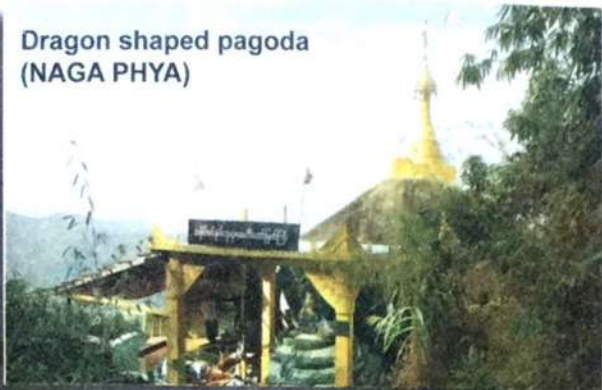
Those events were the shared meritorious deeds of previous existences which bring about a meeting. The female dragon had been wanted to know some information and had been provided with a new experience and opportunity to learn some new.

The first meeting place of friendship was distanced of (300) yards (274- metres) from near the KYAUK HTUT GYI pagoda, there were edges of rock shaped like as the appearance of dragon and frog. Now, there been dragon-shaped pagoda and frog shaped pagoda had been built and enshrined.

Kyauk Htut Gyi pagoda



**Dragon shaped pagoda
(NAGA PHYA)**



**Frog shaped pagoda
(PHAYA PHYA)**



After some days later, female dragon had been explained the former happening with completely. She, then, told that she had been arrived at human society for had been met with human and for suffering of delight sexual appearance. Then, requested to the female frog for helping to guide the human place.

The female frog had been pitied and pointed out the direction for the place. Those directions were, "if you want to meet human, you must have been gone to the southern part, after passing some distance journey, you will discover one young handsome person who have been stayed in a cave".

The female frog had been directed to one place of crow's cave in which one WEIZAR might had been found.

When female dragon had been heard the news, she was very happy and joyful, then had been cre-

**Weizar and Naga girl
are living together
with lovely**



ated the visual pretty appearance of female nat deva by means of mystical power.

She walked in orderly and arrived to the crow's cave. She had been seen the young and handsome WEIZAR who had been prepared the medicine under the rock of the cave. When she had been met the young clear faced person and thought that she had been found with the lover able human person.

She had been taken the place covered by the side of a mountain and waited and watched for the interesting in sexual movement.

On the next morning, the WEIZAR had been come out from the cave for his habitual work process.

At that time, the female dragon had been entered into the cave for studying. While she was studying and analysing in the cave, the young person had been came back. Met the pretty girl just like the female nat.

WEIZAR asked her that, who she was and why came to him. She had not been shamed and replied that she was delighted and wanted him to be a husband and she had been lied that she was the daughter of the region supreme of the forest.

WEIZAR and female dragon had been married and settled down in the cave.

To be large enough of getting to a particular points were based on the following causes.

One thing was the appearance of the female dragon was highly please and pretty and WEIZAR had been inclined to the feature of the physical appearance.

Another cause was the non-fear and non-ashamed words of female dragon.

WEIZAR had been considered that, the female dragon might had been paid services for him.

The couple had been gone to august personage hermit and had been paid respect and invited to the hermit for the acceptance of laymen and female donar. They had been lived in the cave with charmingly, happily and cordially. Female dragon had not been slept with soundly. She was anxious for the sound sleep. If she slept sound sleep or was sleeping deeply without attention had been caused to the change the original life of dragon or changed one's true colour.

According to lost sleep, she had been waiting the chance for sound sleeping. For the long time of non sound sleeping had been effected to doze.



Pine Away

At one day, absently of WEIZAR, female dragon had been asleep or slept with out consciousness, at that time, the creation appearance to female nat devas had been changed to the original life of dragon and the body of dragon had been taken the place by fully in the cave.

When the female dragon had been asleep, WEIZAR came back to the crow's cave and had been seen the full body of the dragon in the cave. He had been surprised with anxiety and waited and seen outside the cave. At that moment, female dragon had been waken up.

She had been worried on the physical from of dragon and had been refrained from the life of dragon and changed to the appearance of female nat devas and stayed without deviation.

WEIZAR had been known that his wife was female dragon reality and truly. He had been standing with amazing, surprisingly and then entered into the cave and said that he had been seen the life. And had been asked the original race of lineage and might answered the true.

Female dragon had been realized and she had been considered that there was not proper of replying with misleading and she had been explained to WEIZAR with the corrected news.

Even WEIZAR had been loved because the way for looking of the feature was good looking in fairly way, and had a nice face. That pretty face had been like as beautiful, very pleasant, extremely attractive and gorgeous female nat devas, but he had been ashamed for stayed together. And he had been considered not for marriage and might discarded.

WEIZAR had been felt unhappy even only for one day and he had been pretended like as former movement and maintained composure.

For the later, it was not suitable for the maid wife with female dragon. The process of medicine producing had been neglected and failed. Then he had been considered for departure to the other place with silently and then he had been gone to the august personage of hermit (TISSA), paid obeisance and abandoned the female dragon, than had been gone down and stayed hidden by the mountain side.

Female dragon had been putting two eggs and returned to the dragon region.

Female dragon had been confidence on her husband not for going away. She had been stayed in cave without worry in normally. Therefore, suddenly, she had not been known for her husband's leaving and got in hint.

When her husband had not been arrived back as usual, she had been thought that her husband had been run away and she came out the cave urgently, had been looked for the surrounding jungle and mountain areas frequently, but had not been founded some bit of trace.

She had been asked for the august personage of hermit with grief face. The TISSA hermit had been replied that, in the morning, he arrived at monastery and paid homage and then had been left from the monastery and hermit had not found out about his moving direction.

Female dragon had been returned to her cave and she had been repented and regretted on the sound asleep and her husband had been known upon her dragon life and had been dealt with anxiety and grief.

Then she had been searching again and again for prosperous of meeting. And then not had been found little bit of trace and had been returned to the cave with relaxing in will and not clear in mental and physical appearance.

Then she had been stayed in the cave with grief, repentance and regret, and lived only and without help, relying and depending.

After many days had been passed, she thought that without husband had not been suitable in this jungle and forest, and also lived without parents and relatives had not been fitting for her life, then thought for returning to the parents of dragon. But, there is the nature for dragon, that was not allowed to go back with the pregnancy of sexual intercourse with human being. Therefore, she had been waited for mature.

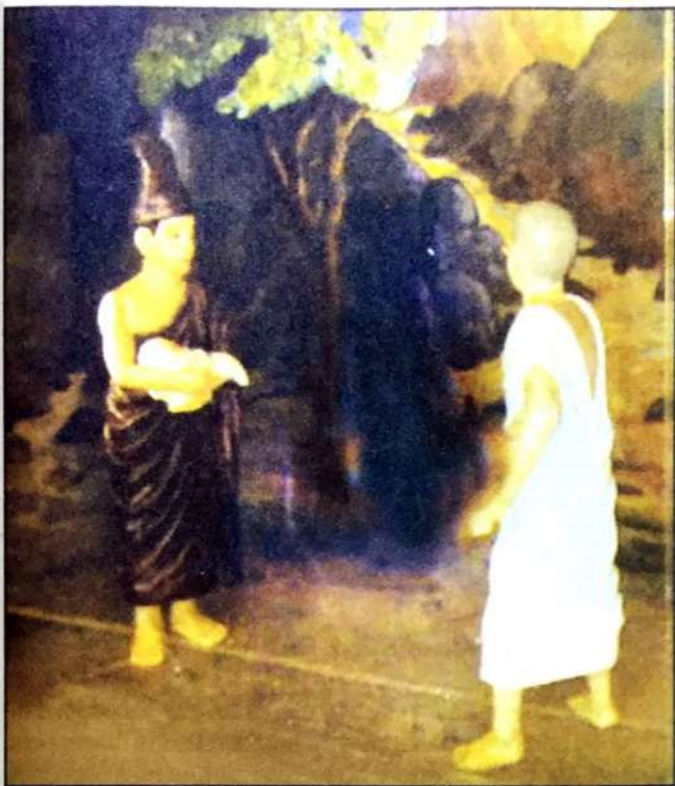
When pregnancy was matured, and then put up the two eggs in the cave and then she had been gone back to her dragon region (BAW GA WADI) by had been finding her husband on her return journey and even she had not been paid respected to the hermit.

Hermit had been picked up NGA PAN TIN

Even the hermit needed to find out the various fruits and flowers and wanted to walk for exercise, he and his pupil hunter (next time had been became the white robed acolyte) had been climbed on to the KYAIK HTI YOE (LONE TIN) mountain and then continued walking to the southern part of the mountain range.

When they had been reached near the rock of PAN TIN, they had been heard the crying noise of baby near the bush.

They had been proceeded and found one baby, on the small stone with wrapping the diaper and breathed slightly of about six months of suckling male baby.



Hermit and white robed acolyte pick up NGA PAN TIN

Full of love and mindful, the hermit picked up the baby, with some protuberance on the surface of the body. They (hermit and white robed acolyte) had been thought that the baby might had been thrown away by the guess of die. Supporting attention of care with medicine, not later than after, the disease had been getting relief and completely cured and had been bred at the monastery with tender loving care.

Former the Karen nationalities, had been offered the flowers to the nat devas and putting the flowers on the stone. Therefore, the hermit had been acknowledge the name of "NGA PAN TIN" to the baby, because of the finding near that stone.

PAN TIN STONE

According to the history, by the locality called "PAN TIN KYAUK" (PAN TIN STONE) was the area of "HONE NAT MIN GYI" who had been relied by the former the race of Karen nationalities, stayed on and around the mountain ranges. Acrossing at the place, the travellers or the people who passed through that area, had been donated to the "HONE NAT MIN GYI" by the flowers, branches and leaves, those materials had been putting on the stone of shrine for nat.

That was called "PAN TIN KYAUK" (the stone is accepted the flowers on its surface), by reference.

Having commensurate with the history, former the board of trustee of the pagoda, had been paid respected and constructed the shrine with the image of "HONE NAT MIN GYI" and its servitor at hand of the riding tiger.



Shrine of HONE NAT MIN GYI

Now, the habitual offering of the flowers is reduced diminished and nearly disappeared and donate the flower pots, sandes, light, the offertory consisting of bananas, coconut, quid of betel, cigar, cigarette, scarf, shawl, longyi (garment wear by gentleman) by the pilgrims and Karen nationalities. Those paid respectable materials and donations were sub-donated to the "HSAN DAW SHIN KYAIK HTI YOE" pagoda through "HONE NAT BOE BOE GYI" and had been prayed, asked for by the donators and had being wished for what the donators wanted and had been made a vow promise.

That shrine of "HONE NAT MIN GYI" is located very near from the junction of the platform of the pagoda, no need to travel for go down and climbing. The plane field of travelling is far away of one furlong (0.20 kilometre) walking journey and convenience for pilgrims. Therefore, the pilgrims must have been propered to go and donated and wished what they want and must have been made a vow promise.

Two eggs from the crow's cave

After receiving "NGA PAN TIN" from the PAN TIN stone", the hermit had been remembered the couple of WEIZAR and female dragon, whom had been arrived to hermit on usual practised and listened, bore in mind of the moral principle teaching of "DHARMA". Then the hermit had been gone to the crow's cave with the white robed acolyte.

When they had been arrived the cave, not found the couple and entered in to the cave, and found the two eggs which had been the same like as founded at the bay of "ZIN GYAIK" mountain.

At that time, they had been thought, that would be found the couple in the cave and looked for them both inside and outside the cave by the round about way. But the clue or handiwork had been founded by nothing.

Then considered and analyzed carefully that the couple had been gone separately and they had been carried the two big eggs and had been looked after, protected very well with fondly.

In the near future, younger "THI HA" hermit had been arrived for paying obeisance. Brother TISSA hermit had been explained about the story of WEIZAR and female dragon and then had been shown the two big eggs. Have been explained about the eggs like as former time receiving the eggs. Then one egg had been handled to the younger hermit. THIHA hermit had been carried that egg to his monastery and had been looked after, protected very well with fondly.

Two daughters had been borne

TISSA hermit had been fed the vow of water to the young karen baby who had been picked up near the "PAN TIN" rock. Then had been bathed with the vow of water and the disease of small pox had been cleared and free from the death, the appearance of the baby had been full and firm in physical feature.

After well-being health of "NGA PAN TIN" had been recovered, not later than, in the near future, taking care of the dragon's egg had been borne the baby maiden with the clean and cheerful character of good-looking face.

At the same day and time, the baby maiden had been borne simultaneously from the younger hermit's keep guarding egg. The appearance of that baby was clean and cheerful, youthful, delicate, affectionate and comely.

Those two babies had been exactly similar indications on faces and features.

Both the two hermits had been known the birth of the babies among each other and had been fed the finger milk of vow.

Brother and sister of NGA PAN TIN and SHWE NAN KYIN

For some days later of the non-national child birth of the baby, the layman, chief of the Karen "PHO KAW LYUT" and wife of layman or the laywoman "NAN KYAR HEE" had been arrived for paying of obeisance with the donation materials

At that time, as soon as they had been seen the two babies, they had been obsessed, love and liked with the babies. They had been tried to get for information about the babies and requested to the hermit for allow the permission of adopted children because of, they had not been borne the child. They wanted as adopted son and daughter.

The hermit had not allowed and denied. "PHO KAW LYUT" and "NAN KYAR HEE" had been asked for the babies again and again for lovely fed to those children.

The hermit had been loved very much love with affectionately on the children, but then had been thought that the layman and laywoman were closed person and they were rich and full of ownerships, therefore, the hermit had been allowed for adopted children, and might had been explained for well feeding and protecting. So many asked for and requested by the Karen chief and his wife had been permitted.

Then, PHO KAW LYUT and NAN KYAR HEE had been cuddled in each arms that meant hold them closed to show that they liked or loved the children and that also shown the eye vision with joyfully and kept firmly in mind as an own children.

When moderately developed of age, the name of the son had been called by "NGA PAN TIN" as had been given the name by the hermit and the name of the daughter had been named by "SHWE NAN KYIN" had been agreed upon the Karen national custom.



Image of NGA PAN TIN

Image of SHWE NAN KYIN



Affectionateness and delight from parent to SHWE NAN KYIN

When growing in age of SHWE NAN KYIN, there had been full of the characters as follows:-

- Obviousness of nobel and nice woman.
- Appearance was very comely, delicate with composure.
- Uprightness was clear.
- Polite and cleaver in dealing.
- Speaking with gracious.
- Smooth in function.
- Neat and tidy demure in movement
- Pity and cordiality face.

The above features and characteristics had been accepted, liked, loved and respected by the relatives, friend including the hermit "PHO KYHAWE PHYU" who was the brother of "PHO KAW LYUT"

"PHO KAW LYUT" and "NAN KYAR HEE" had been taken attention, affectionate, and mindful with very importantly kind and love. They had been arranged for settle down of living and not allowed to go to the hermit's monastery. That arrangement had been prepared for preventing of recalled by the hermit. That was the cut out for the way of hermit.

For the future, our daughter had not been suitable for the poor. She was the obviousness of nobel and nice lady, who might had been right to the royal family. If she had been married with poor, she would be tired and pity. If we had been offered respectfully to the royal king, she had been loose touch with them and had not been easy to meet and separated.



The image of PHO KAW LYUT, NAN KYAR HEE,
SHWE NAN KYIN and NGA PAN TIN

The father, mother and lady, the three family members, relatives and friends had been suffered from stress and straiten and met with anxiety and grief. Because the monarch would be easy for angry on some mistakes and had been punished. The parents had been worried and they don't want to marry their daughter off to the royal family member.

They had been intended for hidden their daughter and not to allow of meeting some one of stranger. Therefore, had been sent off their daughter to their own hut of the plot of farmland with full guard. No one allowed to go, come and see to "SHWE NAN KYIN" expect the brother hermit of "PHO KYHAW PHYU and parents.

The maiden, who had been borne from egg, NAGA THUZA

The headman of "APAUNG- KYWE- CHAN" who had been administrated the large number of villages under the governing of the king of " THU BINA NAGYA" near the "ZIN GAIK" mountain.

That headman had been came and approached to "THI HA" hermit who had been arrived to ZIN GYAIK" mountain and supported the favour things of monastery, robes, food and medicine, paid obeisance, obeyed and listened of the moral principles (DHARMA) the same like as former TISSA hermit. The headman had been reached to the hermit frequently.

When the headman and family had been arrived to the guru hermit for paying obeisance, they had been met the young maiden of kept looking by the hermit and wanted for adoption and looked after the lady by lovingly and tenderly. Therefore, they had been asked for the story and requested to the hermit for giving permit of adoption.

The hermit had ben denied, because of the feeling attachment, love and kindness of father minded. The layman and laywoman had been requested for allowance repeatedly.

The hermit had been thought about it and if the maiden had been alive, it was not suitable for staying with hermit, monk and monastery. The hermit had been tolerated on loving and kindness and had been considered with DHARMA(the doctrine of Buddha). Then explained to the headman and his wife for keeping well and feeding on the lady same like as own child, then allowed for adoption and handed to the headman and his wife.

When the hermit had been transferred, the headman of "APAUNG-KYWE-CHAN", had been born in mind that the daughter had been received for me and had been cuddled in arm with cheerful mind and adopted the daughter with lovingly and tenderly and had been gone back home.

When the age of scampering and playing, the headman and his wife had been arrived to the guru hermit with daughter and explained to hermit for awarding the name.

The guru hermit had been said that really, the maiden had been born by the water nat deva of dragon, and the appearance had been very clear and clean and no saying the fault.

Therefore, the name might had been called "NAGA THUZA" and it had been agreed to their hereditary. That maiden had the character and appearance of the princess and queen.

Later, attain maturity, she had been sensed of shame, uprightness, sweet and pleasing words of talking and with sweet and approving face. The feature had been proliferated by approbation face from the point of sight. "APAUNG KYWE CHAN headman, himself had been taken care upon the daughter "NAGA THUZAR"

Sometime the headman and daughter had been together came and paid homage to "TISSA" and "THIHA" hermits and listened and obeyed the "DHARMA" doctrine by the hermit and also explained about his daughter.

The brother and younger hermit had been met by repeatedly and also had been kept in their mind of their daughter and had been given love and kindness of own father.



**APAUNG KYWE CHAN headman, madawn and
NAGA THUZAR**

Reigning and ruling of throne by the born of egged prince THU YIARA KU MAR YA

King "TISSA DAMA YAZA" and queen "THI YI KUPPA" of "THU BAIN NA NAGYA" had been suffering from the separated of two princes. Both the two princes had been changed

the life. From normal prince to hermit and had been observed religious precepts of retiring to the jungle as a recluse.

By the bad and not staying with their sons (Princes) had been caused troubles and difficulties and had been effect to the health and both in mentally and physically, then reduce the body weight. The king "TISSA DA MA YAZA" had been suffering from the illness and infirmities of old age and then the king had been die at Maha Era (110).

AT that time, there was no inheritance prince in the kingdom. Therefore, the highest officials of the royal court and general had been gone to the princes of "TISSA" and "THI HA" hermits and explained that the royal king had been died and to occupy the kingdom.

AT that time, the two hermits had been replied to the highest officials of royal court and general that, "when we are young, we have been denied the throne of kingdom and we have been observed religious precepts of retiring to the jungle as a recluse. Now, at the age of old and even the life of hermit, we have been more disliked the normal prince or monarch life", and then had been replied again that they had been more preferred the wealth of intense concentration of mind and they don't want any luxuries.

The two hermits had been said and uttered to the highest officials of the royal court, ministers, and laymen that "you all have been required a king, our adopted son, who have been born from the egg by the name of "THU YIARA KU MAR YA" alias "NAGA WEIZAR" have been well known and skilled the technique of the royal king principles and have been taught by the royal precepts incumbent on a king, therefore, if you all agree for the royalty for you."

According to effect to be the royal emperor (king), and there might be thrived for glory as great as the sun or the moon for the prince.

Due to the time of prosperity for the prince "THU YIARA KU MAR YA", the ministers and general had been discussed and had been agreed upon the prince as an emperor of the kingdom.

The thinking and discussion of the ministers and general were as follows:

"The two princes now who are occupied the life of hermit, must be the king by the rule behaviour of the inheritance for the monarchy. But the two princes (hermits) themselves have been both denied for the monarchy, so that they had been agreed to the prince, THU YIRA KUMA YA who must had be able to become a king whom have been chosen by the two hermits themselves."

The brothers hermits had been replied that they might had been chosen for the good traveling day and they, them-

selves would be coming for honouring of the kingdom throne., The highest officials, ministers and general had ben gone back to their place of origin with delightfully.

When the two hermits had been arrived at the kingdom, they had been buried and burnt the dead body of their father "TISSA DAMA YAZA", at the funeral ceremony with properly.

The hermits, the highest officials, ministers and general had been collectively discussed for the ceremony of crown to the bridegroom for settle down at the existing royal place or another place of auspicious ground.

At that time, "INDRA SAKKA" had been arrived and spoke that the location of "THATON" region had been more auspicious place than the present existing place.

The two hermits and "INDRA SAKKA" had been agreed and the new kingdom had been established at the "THATON" auspicious ground.

That region had been called, marked and designated of "SUVANNAB HUMI", because that place had been found the quality gold (ZABU YIT SHWE) and even the natural earth had been shine with the appearance of gold.

Then the prince "NAGA WEIZAR" had been named acquired on attaining of "TISSA DAMA THIYA YAZAR". That name had been combined by the name of two brother hermits. That name pursed the cause of action for the price who had been reflected for the inheritance from the two brothers of hermit.

The consecration ceremony had been held at Maha Era (110) of Tabaung and the royal kingdom had been called "THU DAMA WADI" and had been crowned as a king.

The egged born prince, who had been crowned for the new king at "THATON" auspicious ground of "SUVANNAB HUMI" was the name of "TISSA DAMA THI HA YAZA" by the age of (21), who was "THU YIARA KUMA YA".



**NAGA WEIZAR alias
THU YIARA KUMA YA**



Like that the prince "THU YIARA KUMA YA" alias "TISSA DAMA THIHA YAZA" had been acquired on attaining monarch, after that ceremony, "NAGA THUZA" daughter of the headman of "APAUNG KYWE-CHAN" had been awarded of the chief noble, arrogant queen by getting permission from two hermits of father and uncle.

The name of "TISSA DAMA THIHA YA ZAR" acquired on attaining monarch called the prince "NAGA WEZAR" had been helped and honoured by the 'INDRA SAKKA' and the two pious and noble minded-hermits, the prince had been the way of happening the chief pre-eminent king at the "SUVA NNABHUMI".

The king had been ruled the estate with the character of ten precepts incumbent on a king (charity, religious practice, benefaction, fairness, gentleness, keeping sabbath, benevolence, avoidance of cruelty, patience, avoidance of conflict), four rules of good social relations (charity, kindness in speech, good will, sympathy), and exultant feeling on recalling a benevolent or charitable act or deed. Those characters were the rules of conduct, practice of rulings of the former good will kings. The king had been administrated to the public with love and kindness as his offspring.

The power and glory were very impressive. The king (prince) had been adhered to the monks and hermits with respectively and reverence and also had been respected to the father and uncle hermits with honourably and made a devotional offering.

Priest of monk hood GAM WUM PATI attained arhatship

The princes "THU YIAR KUMAYA" and "SAN DA KUMAYA" had been borne at the Maha Ear (89). Out of two princes, younger, "SANDA KUMAYA" had been died by the disease of small pox at the age of ten at the Maha Ear (99).

The die-down prince had been pregnant in the womb of "THU MA NA DAWI" daughter of the wealthy person of "ATULA, MEITHILA" of the western middle " (MA JJ HIMA)" region and had been re-borne the baby.

That impressive baby had been gained the knowledge of conception with incisively, and when the child hood age group, he had been remembered the former life and had been grieved with constantly.

At the Maha Era of (103), the incomparable of Lord Buddha had been attained Buddha hood at the Buddhagaya, central India.

At Maha Era(108), when the life time of five monsoon lent, Lord Buddha had been delivered a speak of peaceable

sermon around the whole country, at that time, the dad of the young boy, the rich man, who had been invited to the Lord Buddha and the monks of follower with respectfully to his resident for offering the breakfast.

After finishing the breakfast, Lord Buddha, himself had been given a talk of mildness sermon of the offering donation for breakfast. The young bridegroom had been listened and paid attention onto the sermon together with his parents and had been lines in ariya (the sanctity, holy person) of the first strage.

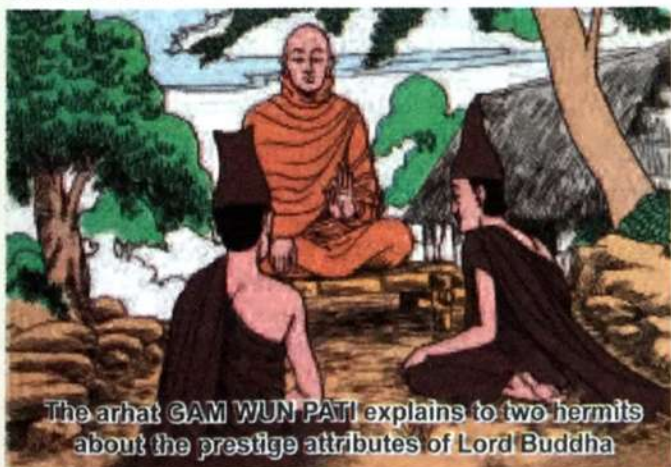
Then had been permitted from the parents, and entered a religious community of novice, then had been paid meditated. Not later, the novice had been pointed toward the superior status of religious and than he had been attained arhatship, and had been famous by the arhat of "GAM WUN PATI"

That arhat "GAM WUN PATI" had been one of the noble pupil of eight numerical classifier denoting, and had been gained supernatural power, through Jhana (concentration of mind), full of potency, multipurpose creation of bore through the mass of land and the atmosphere by super natural means.

Arhat GAM WUN PATI arrived

After the eight moths had been taken delightful in the throne of the king "TISSA DAMA THIHA YAZAR" at th time of Maha Ear (111), the arhat "GAM WUM PATI" had been journeyed by levitation of supernatural powers to his related father hermit THI HA of previous existences for repaying gratitude.

The arhat had been explained to his previous father hermit about the previous life history and then had been discoursed and preached upon the attributes and benefits of Lord Buddha.



The arhat GAM WUN PATI explains to two hermits about the prestige attributes of Lord Buddha

The arhat "GAM WUM PATI " had been invited to the monastery of brother hermit "TISSA "with respectfully had been prepared the noble place for sitting. The younger hermit " THI HA" had been explained to the brother hermit "TISSA" about the history of the arhat "GAM WUN PATI"who had been the pupil like a son of Lord Buddha.

The arhat had been spoken out the attributes and beneficial of Lord Buddha very widely in details that what he had been known to his previous father and uncle hermits.

When the two brother hermits had been listened about the attributes and benefits of Lord Buddha, then had been feeled for obeisance and desired to see and meet to the Lord Buddha with very greatly serious.

Therefore, the two hermits had been said and explained to the arhat for spoken request asking of Lord Buddha for invite politely of coming to "SUVAN NABUMI" for the very good, enjoyable and attractive of the hermits, king and public by beneficial point of view of on both the secular world and the way to escape from worldly desire and attachments.

At that time, the arhat had been explained that, oh... fathers, your's speaking words had been right and getting in well. But in what manner of Buddha,they never come alone, not invited for alone. It was getting in well for the invitation to Buddha with the pupils of five hundred monks. Then explained again that it was very important in responsibility of monastery, feeding, things for four kinds of offering to Lord Buddha and five hundred monks.

But two hermits had been known and accepted on the requirements of the devotional offering.

Therefore, the arhat had been replied on the acceptable of hermit and again said that, after seven days later, the arhat would had been led and carried Lord Buddha and five hundred monks and then had been returned by the journey of air.

The arrangement had been made for temporary staying of Lord Buddha and five hundred monks

Two brother hermits had been gone to the palace and had been explained to the king "TISSA DAMA THIHA YAZA" about the arhat "GAM WUN PATI" who had been the son of previous time. Two hermits had been replied to king about the attributes and beneficial of Lord Buddha, what they had been learnt from the arhat.

The explaining of hermits had been believed in the heart and mind of the king. After seven days from now, Lord Bud-



dha and five hundred monks would have arrived headed by arhat "GAM WUN PATI" and would have delivered a speech of peaceable sermon.

Therefore, the king might have been prepared and collected the shrine edifice within seven days for the incomparable Lord Buddha and five hundred monks, and also might have been arranged for the extremely good feeding and sweets, four things for Lord Buddha and monks.

The king and queen had been interested with keen and forceful mind by the hearing on the words from the mouth of hermits. They had been believed upon the attributes and beneficial of Lord Buddha and might have been paid homage. And then had been replied and admitted to the hermits for the arranging and preparing all the requirements by finishing in time.

Then, king and queen had been assembled with highest officials, ministers and general by quickly and had been played and ordered for implication of the requirements for Lord Buddha and five hundred monks:

INDRA SAKKA had been constructed the shine edifice and donated

The highest officials, ministers and general had been known that the work process were heavy duties. There must be required for the clever technician of carpenters and architectures, whose can't performed within the short period of days. They had been given information for the collection of the carpenters and technicians by hitting the gong from the permission of the king's order and had been rounded in the country.

At that time, the emerald throne of the "INDRA SAKKA" had been shown the sign of shaking.

"INDRA SAKKA" had been considered, analysed and taken care on that event, he had been known that the glory and nonpareil Lord Buddha and five hundred monks would have been travelled with itinerary to "SUVANNABHU MI" which had been performed by two hermits and "INDRA SAKKA".

INDRA SAKKA had been known the difficulties for finding the carpenters, who can't constructed the shine edificed monastery within seven days for Lord Buddha and five hundred monks.

"INDRA SAKKA" had been thought that he might have been gained the meritorious deed of virtuous action. Then he had been stepped down to the mundane world with happy and clear mind, by assuming the form of carpenter and had been inquiring at the gangling group and replied that he could be done very well.



"INDRA SAKKA" could have been performed rapidly by his supranational power but he could not do by one stroke because of obtaining and increasing for the merit and virtuous action, he must try with busily.

Firstly, he had been prepared the plane field of the ground, then had been scattered the silver shining sand in all the directions of the plane field ground. Then he had been created the construction for the shrine monastery building step by step. When arriving on the day of six, the golden shine monastery had been finished and occurred the physical beautiful structure, it had not been seen ever before and the appearance of the shrine golden, monastery had been come out with drift slowly, rejoiced, act superiorly, strangely and amazingly.

At that time, brother hermits, king, queen, female attendants, ministers, highest officials, general and public had been seen that golden shrine monastery with by wonder, beat the breast, heart-rending, passing with wonder and extraordinary manners.

The technician carpenter had been rewarded the town completed with villages and other prizes, by the king, because of the finishing the magnificent golden shining monastery within seven days.

But the carpenter had been denied the rewards and he had been requested the expression of the acquired benefit from the meritorious deed equally obtained, when the golden monastery had been donated to Lord Buddha.

The King and his audience had been analysed on the carpenter, that person reality not sure of human kind, and must be "INDAR SAKKA". That person had been admitted that case.

He had been appeared in apparition and then he had been returned to the abode of celestial beings.

The golden shrine monastery had been ready for using and had been completed with food and other feeding of barley, cereals meat, fish, fruit, vegetable, sweet, juice, those would have been offered for Lord Buddha and monks, prepared and waited by the king and public.



Lord Buddha had been come and rewarded

The arhat "GAM WUM PATI" had been approached and apologised to Lord Buddha for going to "SUVANNA BHUMI, THATON" with five hundred monks and for delivering the peaceable sermon to his previous father and uncle hermits, king, queen, public and nat devas.

Lord Buddha had been considered and analysed that had been known the followings:

- The two hermits and lot of people would be repentant.
- The hair relics of Buddha which had been enshrine that region and lie down for long life and Buddhism would be improved widely.
- The people and nat devas whose had been resided permanently would be always touched with the good deed in virtuous actions.

Lord Buddha had been agreed on the request of arhat "GAM WUN PATI" and had been attained the standard set of eight lent at Maha Era (111), Lord Buddha and five hundred monks have been come to "SUVANNAB HUMI" by the tiered vehicle created by "INDRA SAKKA." That tired vehicle had been leaded by the son "GUM WUN PATI" arhat and had been moved the journey by levitation through supernatural power.

Like that coming, Lord Buddha, the supernatural power, the top-level of the there kinds of human being, nat davies and brahman (a being superior to men and nats inhabiting the higher celestial regions) had been rode and stayed at the four decorated arch-ways.

Two great in magnitude disciples had been occupied at the two decorated arch-ways.

Other disciples had been used and rode at the one decorated arch-way.

Those arch ways had been created and donated by "INDRA SAKKA".

Two hermits, emperor, queen, female attendants, entourages, ministers, general, troops and public had been welcomed from the golden shining monastery.

While they had been waiting and obeisance, paid attention, they had been seen in their eye vision of six hues of the Buddha's rays vividly, those had been moved at a brisk pace with brilliantly by the journey of open air.

They had been exalted with sound produced by snapping fingers and had been proclaimed with miraculously that they never had been seen. They had been paid homage to Lord Buddha with highly pleased, good intention, delightfully and believed hopefully.

Lord Buddha and five hundred monks had been driven from the sky by the welcoming of two hermits, king and queen, than had been taken place at the attractively lay out shrine monastery.

There, had been studied that the beginning of the welcoming place was situated at "MYA THA PATE" pagoda region which had been located near the "KELASA" mountain.

Two hermits and king "TISSA DAMA THI HA YAZA" had been donated the golden shrine monastery to Lord Buddha with the expression of the acquired benefit from the meritorious deed equally obtained. Then, they had been offered to Lord Buddha and monks with very excellent food, meat, fish, vegetables, fruits, juice and general and miscellaneous things.

Lord Buddha had been delivered the peaceable sermons to the arrival public, nat devas and brahmas.

Lord Buddha had been resided at the golden shrine monastery with worthy and stayed attainment stage of meditation. And also five hundred arhats had been lived at the suitable places with the intense concentration of mind and stayed attainment stage of meditation.

Like that way, during the whole residential period of seven days, Lord Buddha and arhats had been paid obeisance by the public magnificently. By delivering the peaceable sermons of Buddha, the very large part of public had been gained remarkable benefit and discovered a new precept.



Two hermits, INDRA SAKKA, and emperor and empress had been paid obeisance

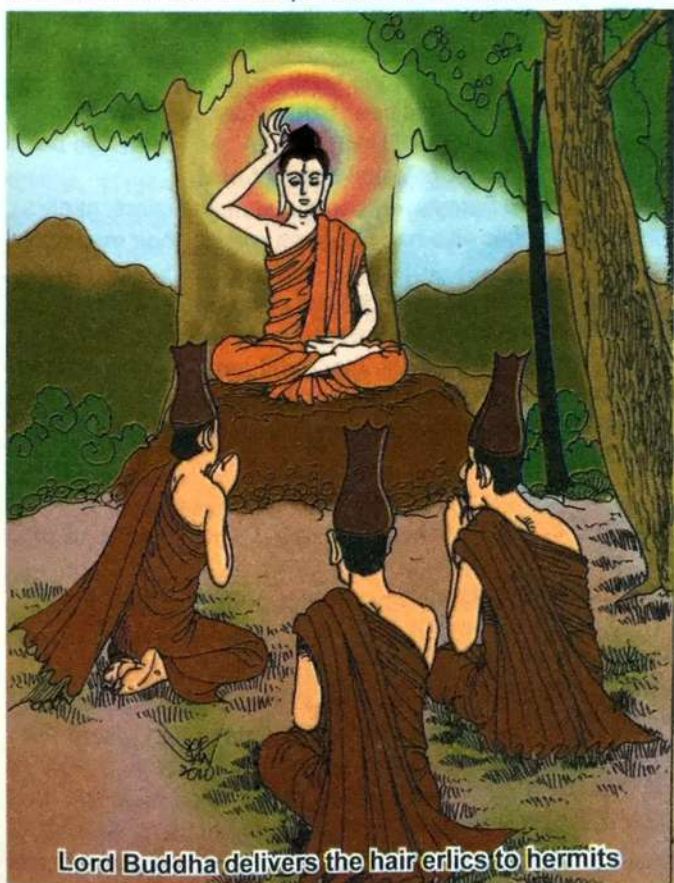
Receiving of hair relic by hermits

Lord Buddha., (the supranational power, the top level of the there kinds of human being), nats daves and brahmas who had been stayed at the golden shrine monastery, that had been constructed and created by "INDRA' SAKKA" and donated by king "TISSA DAMA THIHA YAZA". Lord Buddha had been delivered the peaceable sermons to public for seven days.

Nearly gone back to "MaJJ HIMA" "TISSA" hermit "THI HA" hermit and friend hermit of "KELASA" had been come close to Lord Buddha.

The hermits had been said and requested with the commencement that had been related of father and mother of the magnificent reverential term of Buddha, after Buddha had been returned, some sub-relic would be exalted for obeisance, that obeisance would be always paid homage for the three kinds of human being, nat daves and brahmas.

Lord Buddha had been touched his valuable head with his right hand with vow, and had been received the six hair relics and delivered the pieces of hair relic, each.



Lord Buddha delivers the hair relics to hermits

Then, KUTHA NAR YONE mountain hermit, DOEKA MAKK HATION GALAINE mountain hermit, DOE KHALON mountain hermit, MELAN mountain hermit, MYUT LAEI mountain hermit, KYAIK KHAAMI mountain hermit, DOE YOUNE mountain hermit, SAUNG KHE mountain ALATAPA hermit and the two brothers ogre of KAW YAKHAT ZOKE THOTE open field had been arrived and listened to the sermon of Lord Buddha and they had been emancipated from the life of giant and finally they had also been delivered one peach of hair relic each by Lord Buddha.

When the king TISSA DAMA THIIHA YAZA had been see that the hermit would had been received the hair relic, he also asked for hair relic for him.

Lord Buddha had been preordained that after the dying of Buddha, thirty three piecas of teeth had been carried reverently by the arhat GAM WUM PATI and those would had been exaltd to royal king and might had been made a devotional offering.

After the residency of six days and on the seventh day, Lord Buddha and five hundred arhat monks had been gone back to the middle India ("MAJJHI MA" region) by open air journey.

Not later then the gone back of Lord Buddha, "INDRA SAKKA" of carpenter had been bidden fare well to two hermits and king "TISSA DAMA THIIHSA YAZA" and then had been returned to abode of celestial place of nats.

The noble hermits, emperor, queen, ministers, general, troops and public also had been returned to their respective residences.

The golden shrine monastery had been automatically vanished according to the vow of only seven days alive. That had shown that the power, glory and prestige of Lord Buddha had not been incomparable, the religious (sanara) had been shine like as reflected glory. Those would be happened miracle.



Pagoda of hair relic

After receiving the hair relic from Lord Buddha, younger hermit from "ZWE GA BIN" mountain had been discussed with brother "TISSA" hermit, friend "KELASA" hermit, and nephew king "TISSA DAMA THAHA YAZAR" that the awarded two pieces of hair relic would had been enshrined into the pagoda, one to "ZIN GYAIK" mountain Pagoda. and another to "ZWE GA BIN mountain pagoda. When "THIHA" hermit had been constructed the pagoda, "INDRA SAKKA" had been arrived and given some supports for performing more easily.

After "THIHA" hermit had been built and enshrined the two pieces of hair relic into the pagodas, he had been requested to his brother "TISSA" hermit for enshrining the hair relic into the pagoda, which might had been constructed on the mountain of the residential place of hermit.

Also "INDRA SAKKA" had been asked for "TISSA" hermit like as the speech what "THI HA" hermit had been said.

At that time, brother "TISSA" hermit had been replied that "I am adore and strongly attach upon the hair relic and I don't put down from my head. "He also had been denied for enshrining in the saydi (pagoda) and had been paid obeisance in his plait of hair.

"KELASA" hermit had been discussed with friend "TISSA, THIHA" hermits and "INDRA SAKKA" for enshrining and construction of pagoda. Out of receiving hair relic, one piece had been enshrined in the saydi (pagoda) of "KELASA" mountain. At that construction work process of pagoda, "INDRA SAKKA" had been arrived and giving requirements by helping.

Another piece of hair relic had been put into the braid of his hair like as "TISSA" hermit.

"TISSA" hermit had been stayed at "MOKSOE" mountain (Mt-hunter).

"THI HA" hermit lived at "ZWE GA BIN" mountain.

"KELASA" hermit had been dwelled at the "KELASA" mountain.

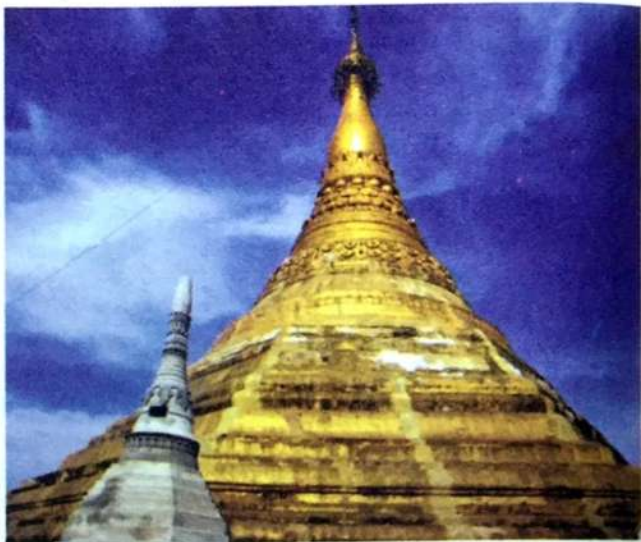
IF they want to know some thing, they had been agreed to let know by light at the night time.

One day, "TISSA" hermit had not seen the singnal of light from the mount of "KELASA", he had been considered, what matter had been occurred and then he had been gone to "KELASA" mountain and founded the dead body of hermit and had been burnt and buried well the death body of "KELASA" hermit and had been taken the one piece of hair relic which had been put into the un-rotten and non-smelly head



of "KELASA" hermit, then had been returned to MOK SOE mountain.

That one piece of hair relic had been added to the original two pieces of hair relic, totally three hair relics had been put secretly into the plait of his hair and paid obeisance.



Kelasa pagoda

Frequency miracle of KYAIK HTI YOE Pagoda

After twelve years of ascending the throne position of being a king, "TISSA DAMA THIHA YAZA", at that time TISSA hermit had being the age of eighty. The hermit had been suffered the ills and infirmities of old age, the stage of inflammable material had been nearly evaporated and really and nearly for die. At that time "TISSA" hermit would have been desired to enshrine the hair relic into the pagoda, that hair relic had been hidden and paid homage into his plait of hair.

At that time, the emerald throne of "INDRA SAKKA" had been shaken by the great in magnitude of the power of hair relic and by the prestige and the precept of "TISSA" hermit.

When INDRA SAKKA had been looked into far away of human location, he had been known that, the time for building the pagoda and to enshrine the hair relic according to the desire of hermit.

"INDRA SAKKA" had been informed to king "TISSA DAMA THI HA YAZA" for the cause of transferring the hair relic from hermit to king. The king had been pleased and delighted and had been arrived in front of the hermit with the highest officials, ministers, general and troops and paid obeisance to hermit.

The hermit had been asked for the arrival of INDRA SAKKA and emperor.

"INDRA SAKKA" and emperor had been requested to hermit as follows.

The Guru hermit is very old and will be nearly to die.

To transfer the hair relic to king for enshrining and building the pagoda before hermit's dying.

That will be please by the hermit by actual and really have been seen.

For the benefit of the long life of Buddha sasana (religion), by the will of hermit, the hair relic must be enshrine into the pagoda.



**INDRA SAKKA, and emperor
(TISSA DAMA THIHA YAZA) request to hermit for
enshrining the hair relic**



By the request of INDRA SAKKA and emperor, TISSA hermit had been considered and examined that, "I have not been put down the hair relic which has been revered and have been made a devotional offering in my plait". And then, the face of the hermit had been unpleasant and great sorrow.

Then, the hermit had been thought and considered for the enshrining of hair relic with visible distinctly under the present time. The hermit had been felt with please and happy.

Then, the hermit had been considered that "the devotional offering of hair relic in his plait will have been paid homage only for himself and that have not been given the change of devotional offering to other person".

The hermit had been occurred the good will of the obeisance for the other person with delightfully. All the creature of human being, nat devas and brahams, whose had been come and paid homage would had been felt with visible distinctly like as hermit.

The hermit had been said to the layman of INDRA SAKKA and the son of monarchy were as follows.

Allow for building the pagoda and enshrine the hair relic.

To find and search the stone, which must have been the same and like his head.

In the eye vision of the public, there may be pure white, smooth, tinge, magnificent and it may be stay for long life.

To touch on the separate range of the rock.

To enshrine the three hair relic into the body of the stone.



The magnificent stone

"INDRA SAKKA" had been felt with please, he could get the stone, which was exactly the same liked with the head of hermit by his supernatural power urgently.

But the easily got of the stone could not had been fetched, included and consoled the hermit's mind. Then "INDRA SAKKA" had been agreed and regarded that the stone would had been conveyed with miserably, grudgingly, fatigue, violently and toughly.

"INDRA SAKKH" had been invited and ordered to the protected nat-devas of mountains and forests, the guardian deity of earth, the guardian spirit of trees and the celestial nat devas of space that, in the above mentioned way of dispositional stone would had been found and carried very urgently.

All type of nat-devas had been rummaging around in the mountains, hills, forests, and gullies and had been carried the stone of the same to look like of hermit's head.

"INDAR SAKKA" had been disliked to all the stones, carried by the nat devas and had cleaved with his trowel and rejected.

Then, the ship had been created with supernatural power and including other nat-devas, female nat deva "MANI MAY KHALAR" and "INDRA SAKKA", himself had been gone to the ocean and had been searched the stone.

The group had been automatically found the hermit's head shape stone nothing repairing, it had been occurred by the mystic power of Lord Buddha. They had found the stone underneath the flow of water, that had been searched by the well spring of the power of "INDRA SAKKA".

That stone had been hanged and carried by the new one again created big ship, that had been handed the duty to "MANI MAY KHALAR" female nat for showing to the hermit.

The hermit had been cheered, satisfied, gratified and pleased upon that stone. The hermit head shape stone is 22 feet (6.70 metres) in height and 84 feet (25.60 metres) in wide.

On account of that, guru hermit had been surmised and given speech as show below:-

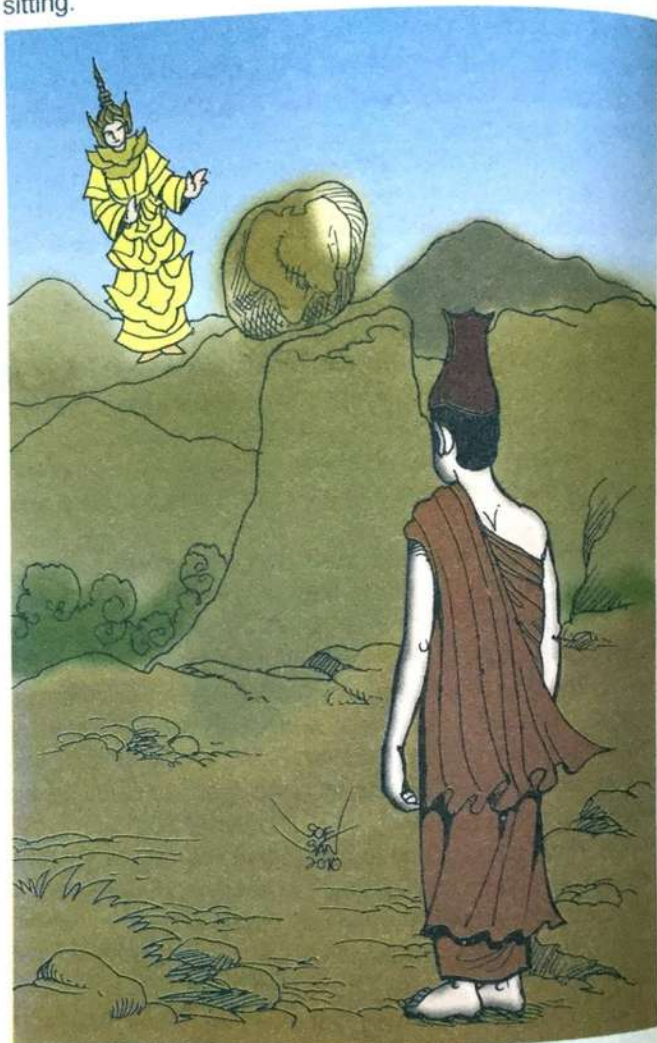
It is not miraculous, just only puts the stone on the rock by normally.

If not miracle, It is not distinctive, and there have not been deserved of the best, venerable of the top-level of three kinds of human being, nat devas and brahams, the high degree of power of Lord Buddha.

There is not needed of the normal putting position and enshrining on the top floor mountain.



By the great in magnitude of the power of "INDRA SAKKA", must have been created the separated rock and on the edge of that rock, the shape same like that of hermit's head must had been putting by loosening the space of one hen sitting.



INDRA SAKKA (Thagyarmin) had been putting the hermit's head stone on the edge of the rock by loosening the space of one hen sitting

"INDRA SAKKA" had been created the separated rock with the agreement to the will of guru hermit.

"INDRA SAKKA" had been cut downed at the edge of the hill which had been fallen headlong from the "KYAIT HTIYOE" mountain, with his hand instrument of the trowel.

On the edge of the rock he had been created the stone which had been the same like of the hermit's head and put



the position of stand still by the freeing from the space of one hen's sitting, it had been like as the jewellery festoon.

That edge of the rock is (83) elbows (37.95 metres) by high and (55) elbows (25.15 metres) in wide.

Ceremony of the devotional offering to the arrogant hair relic

The hermit had been pleased. A hole of (3) elbows and (1) mai (1.52 metres) of deep and (6) inches (0.15 metre) of wide encircle the mouth (opening) on the top of the rock for enshrining, which had been been dug by "INDRA SAKKA" with his hand instrument of the trowel.

When the requirements of the work process program had been finished, the hermit had been pulled out the three hairs relic which had been hidden in his plait. He had been handled the hairs relic to the hand of son (king), "TISSA DAMA THIHA YAZAR" by paying homage repeatedly with the face of unsatisfied, unpleasant, non-putting close together, and miserly, that movement had been made before placing the hairs relic into the jewellery emerald green casket.

The emperor had been received the hairs relic with the seven jewelled emerald green casket and had been carried that casket and had been put it on the emerald royal couch and had been offered with the lots of golden banner, silver banner, golden ornament of classifier pole, silver ornament of classifier pole, golden parasol, silver parasol, golden bunches of flowers, silver bunches of flowers, golden pop-corn, silver pop-corn and had been done obeisance so many number of times, and had been made a gesture of respect by putting the palms together and raising them above the forehead.

Ministers, the higher officials, general, troops, public and nat-devas had been reached and paid homage and had been made a gesture of reverence by putting the palms together and raising them above the head with the offering materials of parasol (umbrella), banner, bent bamboo stick tied to a flagstaff, paper streamer designed like a flower, pennant, miscellaneous kind of fragrance, candle light, flowers, clear flowers, water sprinkler and different, strange and extraordinary offerings.

INDRA SAKKA and emperor had been allowed for performing the offering ceremony for seven days for the public and nat devas to fulfilment on their desireable homage.

Radiate brilliant of miraculous power

Like that devotional offering, on the seventh day, the three Nobel hairs relic had been raised up to the sky with the jewellery emerald green casket like as flower frame work slung and had been shined with six hues of Buddha's ray and had been appeared like that alive of Lord Buddha. The six hues of rays of dark blue, yellow, white, red, dark red and gathering rays of a mixture of the above five colours had been emitted from the Lord Buddha's hairs relic.

Those six hues had been radiated brilliant to the ten directions without disturbance, and had been shone with the brilliant of flash lighting at the sky and had been sounded melodiously like as music.



The three nobel hairs relic had been raised up to the sky and had been shrine with six hues of Lord Buddha



TISSA hermit, INDRA SAKKA, monarchy and public had been paid obeisance to the hairs relic by vividly and miraculously, wonderfully, those eye vision had not been seen and found former. They had not been satisfied, had been felt in wonder, in awe with amazing and had been stricken with awe.

The three noble hairs relic had been enshrined

The hermit had been paid homage to the dwelling hairs relic at the sky and had been vowed that " if the dispensation (Buddha Sasana) must have been endured with radiate light and brilliant shine within this region, the hairs relic must have been enshrined automatically.

After the three hairs relic had been appeared with miraculous power and had been made a devotional offering, the appearance of the image of Lord Buddha had been disappeared and the hairs relic including the jewellery emerald green casket had been gone down and entered into the repository of relic, and that had been enshrined into the stone by spontaneously.

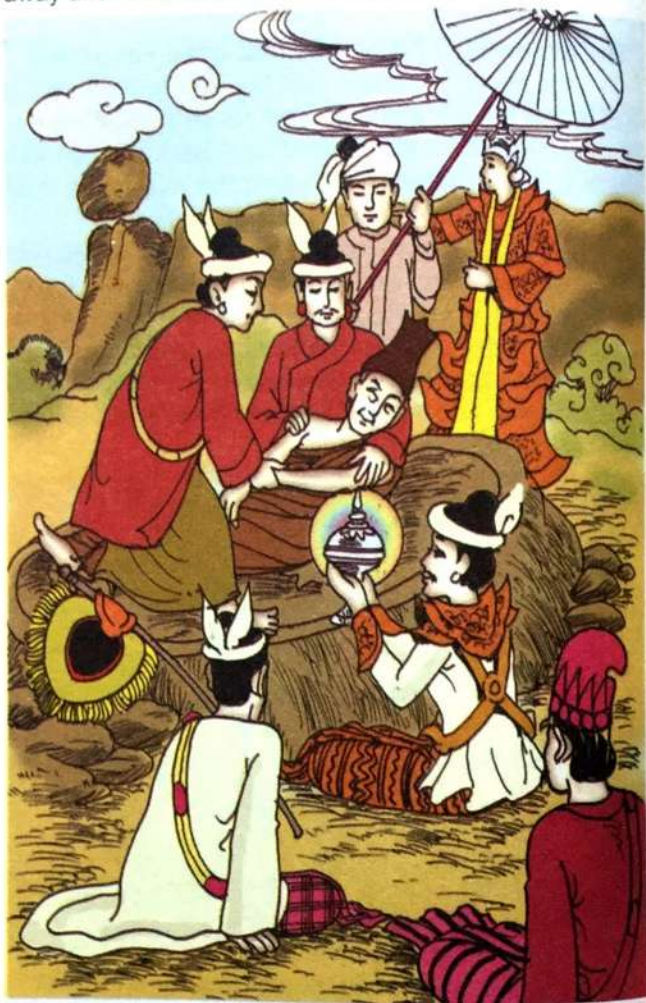


After showing the miraculous power, the tree hairs relic enshrine into the stone by spontaneously

Then "INDRA SAKKA" had been pulled out the hairs relic of the jewellery emerald green casket and put into the emerald box which had been created by "INDRA SAKKA". Then the emerald box had been hung by four golden strings and then enshrined into the hermit's head shape stone by his mighty power. That period was Maha Era (118) of winter season.

Hermit had been departed his life

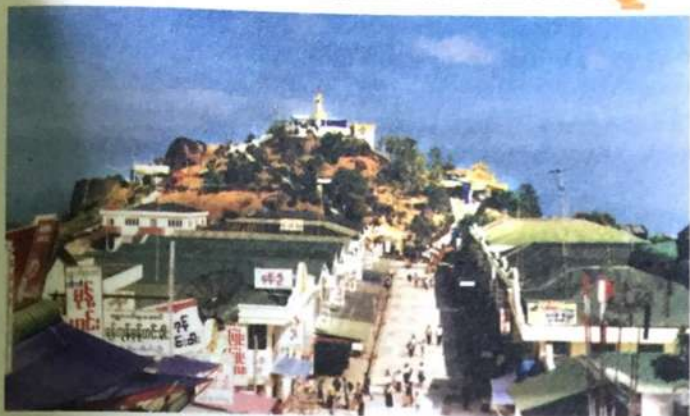
"TISSA" hermit had been paid obeisance upon the mystic power of hairs relic with miracle and amazement. During his paid respect with generosity and rejoicing, he had been overwhelmed with joy and sign of life had been passed away and the hermit had been died.



Hermit pays homage with joy and sign of life pass away

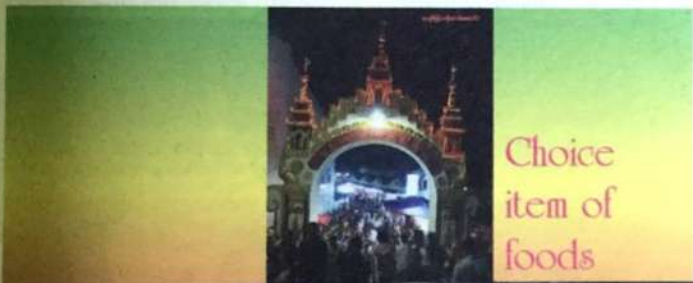
"INDRA SAKKA" and "TISSA DAMA THI HA YAZA" had been carried the corpse to the cave of "MOKE SOE" mountain and placed the dead body on the seven stories of tiered building. And the funeral ceremony had been burnt and buried with sandalwood.

Bones had been picked and enshrined in the saydi (pagoda) which had been constructed at "MOKE SOE" mountain. Now that saydi calls "MOKE SOE TAUNG" pagoda.



Pay obeisance to **MOKE SOE TAUNG** pagoda from the over view of the row of shops

Now, between the "KYAIK HIT YOE" pagoda and "MOKE SOE TAUNG" pagoda have been settled down the general and food stuff shops and lodging houses for pilgrims.



Choice
item of
foods



Duty assignment award to supreme nat, MAHA EITHANE DAY WA for look after the KYAIK HTI YOE pagoda

After the funeral ceremony of hermit's remain body, "INDRA SAKKA" and emperor "TISSA DAMA THI HA YAZA" had been built the golden saydi (pagoda), had been covered completely with gold leaf, on the hermit's head stone. The saydi had been ornamented with seven kinds of treasure of gold, silver, copper, brass, lead, iron and precious stones. That saydi is three elbows and one mai (1.52 metres) in high and "INDRA SAKKA" and emperor had been poured water expression of the acquired benefit from the meritorious deed equally obtained.

Base upon the construction saydi on the stone which is the same like the head of hermit, the saydi is called "KYAIK EITHIYOE" by the meaning have been carried on the head of hermit.





Now, call that "HSAN DAW SHIN KYAIKHTI YOE" pagoda.

There is well known of "KYAIK HIT YOE MOUNTAIN" which have been situated by "KYAIK HTI YOE" pagoda.

There have been named of "PAN TIN TAUNG" which have been remarked by the karen nationalities.

After finishing of two pagodas by the name of "KYAIK HTI YOE" and "MOKE SOE TAUNG" for the long life of sasana (Buddhism), "INDRA SAKKA" had been invited one race of celestial lord (first of the six levels inhabited by nats), who is mystical power, good morals, precepts, high standard of dignity and full of wisdom and foresight.

"INDRA SAKKA" had been ordered, appointed and awarded to supreme nat to the following duty assignments. Those had been shown by.

- For look after to the hermit's head stone, the three hairs relic, those have been enshrined into the stone, and the saydi (pagoda) which have been built on the stone.
- To keep attention on the surrounding mountains, those are joined together with the meritorious deed of "KYAIK HTI YOE" pagoda and mountain.
- For take care and get rid of danger from the pilgrims.

After those had been spoken, "INDRA SAKKA" had been returned to "TAVATIMSA" (Second of six levels inhabited by nats).

MAHA EI THANE DAY- WA alias KYAIK HTI YOE BOBO GYI

That supreme nat is staying at the small hill which is situated at the northern part of the pagoda platform and also the nearest place of the pagoda. And the supreme nat alias "KYAIK HIT YOE BO BO GYI" is looking after and taking attention on



"KAYIK HTI YOE" sasana up to now and will continue and carry his duties for long, long periods.



NAT TAUNG

That small hill is called NAT TAUNG and the name of supreme nat is MAHA EI THANE DAYWA.

"TISSA DAWA THI HA YAZA" had been called for the chief of karen "PHO KAW LYUT" and the laymen of surrounding villagers and had been ordered for look after the KYAIK HTI YOE pagoda and spoken for giving help and direction to the pilgrims.

"TISSA DAMA THI HA YAZA" had been asked formally for the hand of SHWE NAN KYIN

The news for construction of "KYAIK HTI YOE" pagoda had been spread to the vicinity. The villagers including the "PHO KAW LYUT's" family had been come by hurriedly and paid obeisance to Buddha's hair relic "PHO KAW LYUT's" family also had been participated in the building process.

"TISSA DAMA THI HA YAZA" had been inclined upon the lady "SHWE NAN KYIN" at the first sight. She had been fulfilled of five characters of paragon.

The emperor had been ordered to the high official authorities for inquiring the information about the heredity conception of "SHWE NAN KYIN".

The emperor had been known from his high officials of royal count that she was the daughter of karen chief PHO KAW LYUT and NAN KYAR HEE and was only single.

The emperor had been temporary waited for taking of empress because of the building the pagoda.

Even the construction of saydi and other sundries matter had been finished "TISSA DAMA THI HA YAZA" had not gone back to "SUVAN NA BHUMI" and still waiting.

The emperor and his followers of high officials, Ministers, general and troops had been led and gone to "METHANA" village for royal hunt.

When the group had been arrived near "METHANA" village from where "SHWE NAN KYIN" had been stayed and temporary rested. Then the emperor would had been wanted for drinking cold and clean water and had been entered into the small hill-side cultivation hut.

"NGA PAN TIN" and "SHWE NAN KYIN" had been known that the gentleman who had been enter into their hut was the emperor of "SUVAN NABHUMI, THATON" kingdom.

At the field of vision to "SHWE NAN KYIN" the emperor had been occurred attachment for love and kind and had been inclined, he had been asked for the heredity conception and the married life of single or double.



**The emperor "TISSA DAMA THI HA YAZA" meets
"SHWE NAN KYIN" NGA PAN TIN"**

"SHWE NAN KYIN" had been replied to the emperor that "She is the daughter of karen chief "PHO KAW LYUT" and "NAN KYAR HEE" and only in single.

When hearing from the answer, the emperor had been given speech that she was noble and nice lady and he had been inclined with love and kindness and then had been taken along with him to "SUVANNAB HUMI" for the crowing the empress.

The predestination determined by one's pest deed, "SHWE NAN KYIN" had been liked and was kind upon the emperor at the sight vision. She had been replied only one word for taking permission from her parents.

By the leading of brother and sister, the emperor had been gone to "ME THA NA" village.

Cheif of village "PHO KAW LYUT" and NAN KYAR HEE had been warmly welcomed to the emperor and had been entertained with delicious food by properly.



The emperor had been said that he had been loved and was clinging (by strong attachment) upon her. She had been fulfilment of five noble characters. Therefore, the emperor had been wanted to award of empress.



The emperor "TISSA DAMA THI HA YAZA" meets with "PHO KAW LYUT and NAN KYAR HEE".

"PHO KAW LYUT" and "NAN KYAR HEE" would not had been allowed to give, but it coun't be helped, and the couple have been replied that, "If you not oppress and may be peace of mind and wealthy, you can go along with her.

"TISSA DAMA THI HA YAZA" had been collected the pieces of gold and silver and had been piled up on the floor and then "SHWE NAN KYIN" had been sat on that group of jewel and had been awarded to the empress infront of "PHO KAW LOTT" and "NAN KYAR HEE".

Then, the emperor had been picked up and gone together with "SHWE NAN KYIN" to "KYAIK HIT YOE" mountain.

The emperor had been paid homage to his meritorious deed pagoda of "KYAIK HIT YOE" and hermit's bone enshrined pagoda with the empress "SHWE NAN KNIN".

Then, the emperor, empress, high officials, ministers, general and troops had been gone back to "SUVA NA BHUMI, THATON" city. When arriving at NAY PYI TAW (city) "SHWE NAN KYIN" had been awarded and elected to the queen of "AGA MAHAY THI".



Empress SHWE NAN KYIN had been suffered illness

When "TISSA DAMATHI HAYAZAR" had been taken "SHWE NAN KYIN" for awarding the empress, she had not been made a devotional offering to "HONE NAT Bo Bo", according to Karen traditionally worshipped. That she had nothing done. She had been failure to make the offering to the family nat.

"HONE NAT BO BO" had been very annoyed upon "SHWE NAN KYIN". "BO BO GYI" had been bewitched of any affliction disease on "SHWE NAN KYIN" by his super power.

So that, from the arrival day on ward, she had not been cheered even one day and had been afflicted with an illness caused by the mysterious power. She was skinny, thin and infirm repeatedly.

The emperor had been given medical treatment to "SHWE NAN KYIN" with royal physician and holder of a doctorate in medicine, but not had been relieved.

The emperor had been met and explained to the karen nationalities about "SHWE NAN KYIN".

The karen nationalities had been replied that, the empress had been failed to do a devotional offering by customarily. Therefore, "SHWE NAN KYIN" had been afflicted with disease.

The emperor had been asked to karen nationalities that "which region, which place of "HONE NAT BO BO" has been stayed and how to offer to "BO BO GYI".

The Karen Laymen had been explained to the emperor were as follows:

- It is not possible for offering from the kingdom estate.
- The offering ceremony must be held at the original enamoured place.
- Must invite to "HONE NAT BO BO GYI" with properly and respectfully and then elevate "SHWE NAN KYIN" to the chief queen.
- Must have been completely free from disease and become rich and wealthy.

According to, too much love, delight, and adoring upon "SHWE NAN KYIN", the emperor had been permitted for offering to "HONE NAT" by customarily.

Related father, chief PHO KAW LYUT and younger brother NGA PAN TIN had been arrived for bringing SHWE NAN KYIN

Hermit "PHO KYHAWE PHYU", brother of "PHO KAW LYUT" had been always angry and treat, by heartlessly upon the emperor because of the taking "SHWE NAN KYIN" for empress.

Who have not been known about the dealing and treating upon "SHWE NAN KYIN" by the emperor. There is long time of out of sight from the view of the relatives. Therefore, hermit "PHO KYHAWE PHYU" had been frequently said for bringing back of "SHWE NAN KYIN".

"PHO KAW LYUT" and "NGA PAN TIN" had been followed to "SUVANNABHUMI" for bringing back "SHWE NAN KYIN" and for preparing of a devotional offering by customarily. That offering had been absented by "SHWE NAN KYIN" for a long time.

At that time, the disease which had been afflicted to "SHWE NAN KYIN", didn't relieve. According to the explanation of Karen laymen, there had been arranged for going to "HONE NAT BO BO's" resident, "PHO KAW LYUT" and his son had been arrived at "SUVANNABHUMI". By the completely request of "PHO KAW LYUT," the emperor had been agreed for going together to the native with her father and younger brother.

Father, daughter and son had been arrived at YAE MYAUNG GYI alias SAKHEN GYI Camp -

"SHWE NAN KYIN" had been very satisfied and glad because of the emperor had been agreed for the chasing after her father.

There was not allowed to know the personal in the service of the king, on the traditional offering, so that she had kept away from general and troops and had been appeared on poverty and had been returned together with father and younger brother.

When they had been arrived at "SAKHEN GYI", they had been stopped for awhile for getting relief from the exhaustion. Base upon the temporary pause, that place is called "SAKHEN GYI". Now, that location is always flowed by streaming water drain, therefore, that place is named by "YAE MYAUNG GYI" camp. (water flowing drain camp).

**Scold Sharply by HONE NAT BO BO GYI
Setting with Nat Tiger**

While the father and two children had been pitched a camp at "SAKHEN GYI" for taking rest, "HONE NAT BO BO GYI" had been known the matter about the full of event.



"HONE NAT BO BO GYI" had been considered and regarded upon the following matters.

- They are intrudeing in to my estate.
- When declining in power of luck, can plotted for ill-treat and they can suffer from that persecution.

"HONE NAT BO BO" had been waited for chance for ill- treat.

Father and children group of "SHWE NAN KYIN" had been got up from the camp of "SAKHEN GYI" and continued their travelling by orderly, then they had been reached at "SAKHEN LAY".

The group had been paused at "SAKHEN LAY" by the tirelessly of "SHWE NAN KYIN". Base upon the taking rest, that place had been named "SAKHEN LAY".

The group of "SHWE NAN KYIN" had been got- up and gone their journey. At that time, "HONE NAT BO BO" had been created the nat tiger (fighting and angry minded tiger) for biting.

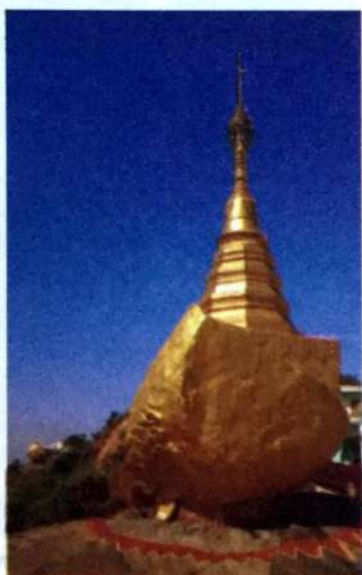
The three members group had been moved together quickly along to the path of "KYAIK HTI YOE" pagoda with fearfully and extremely tried. They had been tried in running with full of effort.

For escaping from the danger of tiger, they had been said, shouted and recited by persistently and stridently, that "KYAIK HTI YOE" pagoda had been the reality revered and then moved fast.

Like those had been run, by the effective way of mystery power of "KYAIK HTI YOE" pagoda, the tiger could not followed and stopped from the running closely behind them near the "PAN TIN" stone.

Being to have laboured breathing and die

The three father and children had been run and reached some quite distance away. When they had been back ward seen, the tiger had not been followed. But they had been moved forward quickly with afraid, passed through the stone sampan boat and arrived at the path to the top mountain.



"SHWE NAN KYIN" had been suffering of tire and out of breath. She had been fallen to the side of the path to the top mountain, effecting from the deficiency of weakness. The cause of weakness in health conditions are the following fundamental causes.

- Normal health position is unfit.
- The gentle sex, womankind.
- Un-touch with the harsh life, since childhood.
- Has been pregnant.

Just like that fallen to the ground, "SHWE NAN KYIN" had been paid homage with obeisance and had been respect and relied on KYAIK HTI YOE pagoda with the thinking of incomparable and mystic power pagoda was one point.

She had been grieved and remembered in mind of her master, pagoda donor laymen "TISSA DAMA THI HA YAZA" was another point.

So, that, by adding tire out with pine away, she had been known that she would be nearly to die.

"SHWE NAN KYIN" had been said with worry, anxious, grief and ill-will mind that "if,when the time of death, my corpse (dead body) may not have been removed from this place"

Not only "SHWE NAN KYIN" had ben longing on her husband "TISSA DAMA THI YA YAZA" and also had been obsessed on the embryo, then had been rambled in talking and prattled in speaking by mindful and unmindful, in proper sequence , then had been totally lost consciousness.



SHWE NAN KYIN Lost consciousness



"PHO KAW LYUT" and "NGA PAN TIN" had been oppressed and nursed as much as they can pull out their ability on well-versed by the help of utter mystic word by hastily.

"SHWE NAN KYIN" had been recovered little relief moderately and was conscious.

According to the creation on fortune merit, she had been deliberated that she would have been changed of life.

On the first time, had been choked with exhaustion, she had been vowed to "HSAN DAW SHIN KYAIK HTI YOE" pagoda, now as a second time, she had been vowed repeatedly to pagoda and paid homage and had been wished what she wanted by reliably.

She had been lifted her head and paid obeisance to the direction of situated "KYAIK HTI YOE" pagoda and had been said for fulfilment of her wishes. Her vow or the serious promise is "will happen to die and will occur stone sculpture", then she had been came to an end.

Empress SHWE NAN KYIN had been taken place to stone sculpture

When "SHWE NAN KYIN" had been die, "NGA PAN TIN" had been put down duty for temporary waited to the death body and "PHO KAW LYUT" had been come back to "METHHNA" village hurriedly.

"PHO KAW LYUT" had been said to brother hermit "PHO KYHAWA PHYU", wife "NAN KYAR HEE" and together with the relatives from whom they stayed through the range hills that "SHWE NAN KYIN" had been departed her life and had been dying about variety events. And the relatives, friends and acquaintance had been arrived all in one lot, and had been wept together all in sort types.

The corpse of "SHWE NAN KYIN" had been raised all together for carrying to "ME THA NA" village, but they had not been lifted from the ground according to her vowing. Then the multitudinous relatives and hill people had been besieged and lifted again but could not raised and moved.

So that father "PHO KAW LYUT" had been discussed with the hermit "PHO KYHAWA PHYU" and relatives, friend and acquaintance.

My daughter, empress SHWE NAN KYIN have been enamoured on this place. Before her die, she had been repetitiously wished to "SAN DAW SHIN KYAIK HTI YOE" pagoda that when she die, her death body may transform to stone sculpture at this place. The wish must not be moving therefore, don't lift. Don't move and lift, funeral ceremony must burn at the place of her choice. All had been agreed on the discussion. The body of the corpse of "SHWE NAN

KYIN" had been cut open and pulled out the embryo, then the corpses of son and mother had been simultaneity burnt at that place.

The corpse of son had been burnt and the empress SHWE NAN KYIN's death body had not been damage or destroy with fire and remained unaffected state of normal stone statue.



Stone sampan saydi (pagoda)

The stone sculpture of SHWE NAN KYIN had been situated in the shrine. That location had been founded at the edge of the mountain top nearly to reach KYAIK HTI YOE pagoda and northern side of stone sampan saydi (Pagoda).

The pilgrims, who had been arrived and pushed and picked or taken out the abdomen of the stone sculpture by wishing free from internal organ diseases. Therefore, the navel of stone sculpture had been very wide.

For remembrance and recorded, the stone sculpture had been maintained and renovated and shone.

Every person of arrival haven been founded that stone sculpture in the grand building of shrine vihara (abode) and

have been felt in great sorrow and kindly, then have been wished or paid for good-will, good deed on virtuous actions. Those meritorious must have have been effected on SHWE NAN KYIN.

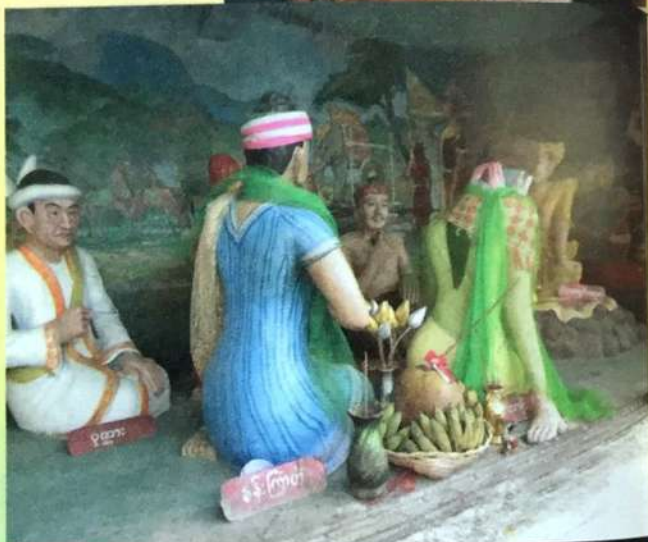


Shrine vihara of SHWE NAN KYIN



The dead body of SHWE NAN KYIN transforms to stone sculpture

The
photo
image of
SHWE
NAN
KYIN



Part (Two)

Power and miracle of KYAIK HTI YOE pagoda

The power and miracle of KYAIK HTI YOE pagoda, can study as follows:-

The eulogies, speech of power, speech of high praise

The miraculous version of HSAN DAW SHIN KYAIK HTI YOE pagoda is saying with eulogies as follows:-

sharp power - kyaikhtiyoe,

venerable ability - kyaikhtiyoe,

High in degree of mighty - kyaikhtiyoe

and etc: are the multifarious meaning of habitual speaking with joyfully, gladly and eulogiously.

The extraction, the meaning of the sharp power of the pagoda, there are full of venerable degree of power with mighty and satisfactorily. In fact saying the high degree of miracle is adequate.

The name of the pagoda

The recognition acknowledgment is regarding the name. That is one of giving the name of "KYAIK HTI YOE."

To day, the name of "KYAIK HTI YOE" is famous between the mouth of public.

Former, indication by "mon" language is "KYAIK EITHI YOE"

KYAIK - pagoda

EITHI - hermit

YOE - carry on head

That is saying in "Myanmar" way, the pagoda is carrying on the head of hermit.

The group words of saying on "the hermit who puts the pagoda on his head" have been change and called "KYAIK HTI YOE" pagoda according to the movement of time and still famous up now.

Myanmar is famous widely in the worldly. She reveres "THERAVADA Buddhism" with pinnacle.

The "THERAVADA" Buddhism, the three principles dispensation are:-

- (1) "PITYAKKH" (Buddhist scriptures)
- (2) PIDAPTTI" (Adherence to the code of VINAYA) and,
- (3) "PIDWAIDA"(Faculty of comprehend the teaching of Buddha)

Done obeisance to the three principles dispensation "Lord Buddha", the "Dharma" and the "Sangha" the three precious, the treasured things are really the top reliable.

Lord Buddha: The dedication of attained Buddha hood fulfilment of the nine characteristics, Buddha, in comparable



and now comparison, must make a devotional offering to Buddha pays attention to stupa with obeisance.

The Dharma: Six qualities teaching of Buddha, fulfilment word of mouth, those are non-objective of comparison. These six points the doctrine of Buddha is always kept in the mind and recited, make a devotional offering.

The sangha: The Buddhist monk (son of Buddha) who reproves to the donor males and females on behalf of Buddha. The reprobable doctrine had been preached by Buddha, attained "NIVARANA"(passed away). We must done obeisance to the monk of the exalted three practices of moral uprightness (dignity). We must make of eminent craft, have been given the act according to intention, adhesion and restrainable mind.

This moment, Buddha had been attained "NIVARANA" (passed away).

On behalf of Buddha, hairs, teeth, ribs, bones, relics, lecture of Buddha's scriptures had been enshrined are called as follows:-

DHATU SAYDI

Pagoda in which a relic of Buddha is enshrined.

DHARMA SAYDI: Statue which is a depository of the "TIPI TAKA" scriptures. (The lectures of DHARMA said by Buddha)

UTENSIL SAYDI: Pagoda where in the Buddha's utensils are enshrined as relics.

DEDICTATED SAYDI: Statue or pagoda dedicated to Buddha.

Those pagodas or statues or image are made a devotional offering to the foot of Buddha with obediently.

Therefore, global wide Buddhism are respected or admired very greatly to the pagodas, stupes or statues on behalf of Buddha. Out of four kings of saydi (pagoda) Hsandawshin Kyaikhtiyoe pagoda is entitled with "DHATU SAYDI".

Each and every localities and regions in myanmar, there are uncouned and in numerable different types of pagodas, statues and images are set up and revered on behalf of Buddha. So that, Myanmar is called or said by "the sate of pagoda,statue " by metaphorically.

The evidence of that metaphor is that, when British occupied Myanmar for making salvation, there had been in-



vaded the war of aggression. The British army and Myanmar national army had been fought local wide. Those localities battles are called "the battle of pagoda."

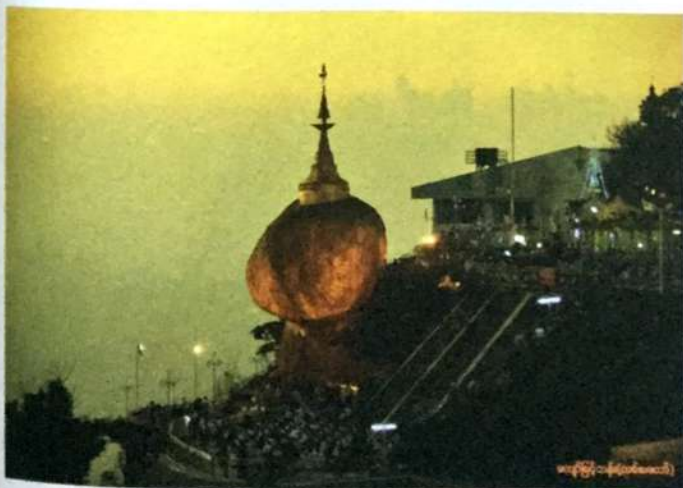
It means that, starting time of occupying from lower Myanmar and up to the fall down of "Mandalay golden city" those places and localities had been fighting by battles, those regions have been found at least from white lime cement pagoda to the brightest golden "SHWE DAGON" pagoda land, those had not been escaped from the battle ground and those events were famous in the history with conspicuously.

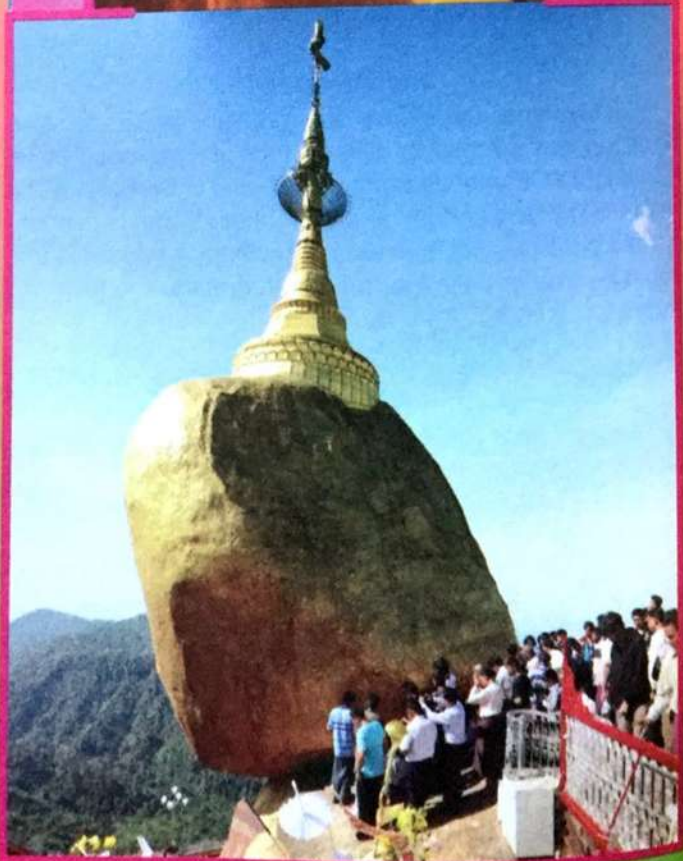
Each and every towns, villages, even hamlets, there are lain down not only great power pagodas, shrine status, images also can pay obeisance the brick status, sand pagoda (Saydi), pagodas with lime, those pagodas, status and images are worshiped under the sunshine with brightly. The pagodas are stand still on the elevated hills and green dense forest.

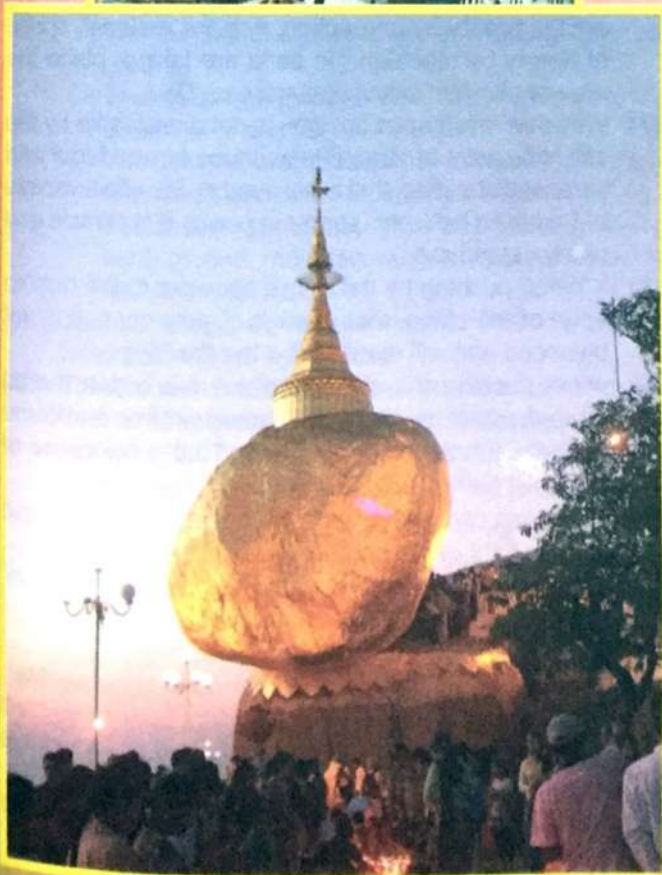
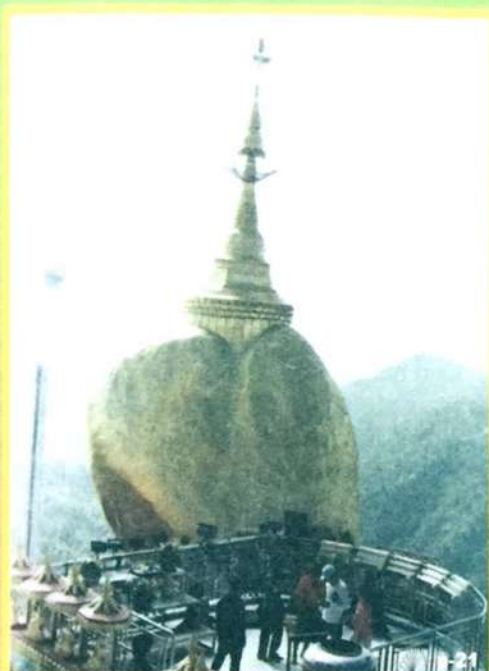
The brightness decade of "BAGAN", Buddhism(Buddha Sasana) had been brightened and produced light like as sun and moon, the emperor had been started on build and revered the pagodas, statues and images, of that period, not only the emperor, public and even widow had been participated in the construction of pagodas. Those had been shown with full of evident in the history of "Myanmar"

The Miracles

In Myanmar, there have been built and make and offering of pagodas, statues, by different form of types, out of them, KYAIK HTI YO E pagoda is miraculous and unbelievable. The KYAIK HTI YO E pagoda, generally, refer to what is happening at a particular place. It will not normally be possible and not to be true or believed are pointed out to the following findings:







The situation

- (1) The situation is glossy, wonderful, and miraculous. A monolith (a very large piece of stone) is standing on the end and edge of the base rock is very miraculous.
- (2) The high (22) feet (6.7 metres) and the wide (84) feet (25.6 metres) of the big stone like that of the human's head is standing with the downfall position on the deep steep rock. That is seen by the position of standing and remain motionless without partition. That is like for standing in the open expanse.
- (3) The edge of the stone is not totally full flat. Inside bottom face high but outside bottom face part is slope in fact, the bottom surface of the stone is not the same level.
- (4) The stone is excess of (5.5) feet (1.68 metres) from the rock. When rise seeing, it is supposed that the stone will be fallen.
- (5) It is hypothesis that, when started building there was ajar which had one place siting by hen.
- (6) Now, it is free from the foot flat of the stone and surface of the rock. The touching area of the stone and rock are taking space of one cotton thread. The assuming area is twenty by one potion, and the residual, space of twenty by nineteen the parts are taking place the area of one hen sitting ajar.
- (7) Why that mysterious position is not explainable by the scientific point of view. It is because of wonderful and surprised standing, that is believed by the effectiveness of Buddha's hair relic, supreme power. It is miracle and always stand still.
- (8) When pushing by the man's shoulder to the bottom edge of the stone, that place is slightly open. It is not balanced and will meet or see the flexibility.
- (9) when pushing the stone and pull the cotton thread through under the stone, the thread will free and come out between the stone and rock. That is the cause of Buddhist hair relic.
- (10) When see or observe, form the bottom inside part, can see the light of the another side.
- (11) When worship under the round path way of the stone, can also see the light of another side.
- (12) The strong wind can't detached the stone.
- (13) That position or location is saying in unbelievable. Modern technicians say that by scientific analysis can't recommend that, it is not possible and unacceptable events.
- (14) The location have been seen by personally and the pagoda dewells miraculously.



- (15) Analyzed from balanced position. Little deviation may be fall down, but the high (22) feet (6.7 metres) and the wide (84) feet (25.6 metres) of stone is standing in the air is not clearly possible from the point of scientific and unmeasurable mysterious is very outstanding.

The earth quake have been shaken frequently.

- (16) The life span of "KYAIK HTI YOE" is over (2400) years. It is situated on the mountain peak of (3615) feet (1101.85 metres) high from the sea level and stands firmly without protection and is not vied (comparable) with miraculously.
- (17) In addition the adverse effects of heavy rain, storm had been touched with so many years and great and violent earth quake had been touched in Myanmar, also kissed to "KYAIK HTI YOE" pagoda.
- (18) Analyzing on the source of history on tremendous, can know the following events:
- Earth quake stake continuously up to seven days.
 - The flow of water from AYREAWADY river have been stop.
 - The earthquake produces resounding from the ground.
 - The violent earthquake have been broken to the ground in to pieces.
 - The severe earthquake have been cracked to mountains and hills and appears water.
 - The strong earthquake have been shaken to the earth ground, mountain ranges, house, monasteries, ponds and lakes.
- (19) Those events had been informed from the record of the historical writings in Myanmar.
- (20) Those adverse effects of great and violent earth quake had not been broken to the hermit head Saydi (pagoda) or KYAIK HTI YOE pagoda which is situated on the rock by the position of nearly fallen.

Free from earth quake, escape from storm

- (21) Being lie in or located the stone on the verge of the rock is taking place in a subtle and tantalizing way, on the date of May fifth 1930 (waxing of the moon of nineth Kason 1292), the earth quake had been shaken in Myanmar with terrifyingly and severely, the tapering of "SHWE MAW DAW" pagoda in "BAGO" had been broken and fallen to the ground. Other pagodas nearby SHWE MAW DAW had been totally fallen down and damaged. "SHWE MAW DAW" and "KYAIK HTI YOE"

are about forty miles (64.37 kilometres) away. At that earth quake, "KYAIK HTI YOE" pagoda had not been damaged, a whit. That is one miracle.

- (22) Then, one continual earth quake had been shaken on the date of 28th November 1930 (waxing of the moon of nineth Nattaw 1292), on the same year of the earth quake hit "SHEWE MAW DAW" pagoda, "PHYU" township and a lot of pagodas and statues had been broken and fallen to the ground, but "KYAIK HTI YOE" pagoda had been no danger and any one had not been damaged. The straight line distance from "KYAIK HTI YOE" and "PHYU" township is about 35 miles (56.33 kilometres). That is irrefutable saying of historians with wonderful of extraordinary.
- (23) On that year's earth quakes, the tired and ornamented final and tapering of "MYATHA PAIK" pagoda had been fallen to the ground located near the "KELASA" mountain range, to the south-west of "KYAIK HTI YOE", about 20 miles (32.18 Kilometres). That is very mysterious for the "KYAIK HTI YOE".

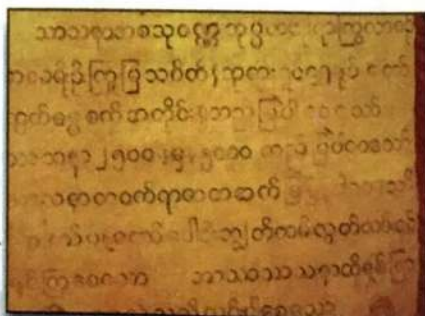


↑
MYATHAPAIK Pagoda



↓
The tapering spire falldown to the tround

The record on the tapering spire which fall down to the ground



- (24) The "NARKIG" storm had been trembled with frightening on third May 2008. That tremendous storm had been damaged the location of "KYAIK HTI YOUE, but the pagoda is standing without moving. That the one miracles also.

Gain freedom from the weather

- (25) During the month of December and January, the thousand of pilgrims are full on the platform of the pagoda, the shortage of the dwelling, the pilgrims are occupied the place for rest and sleeping on the platform field. At that time, the winter wind is greatly cold and windy. But the tremendous cold is not effected to the pilgrims. That is one of the miracles.

Abundant Pilgrims

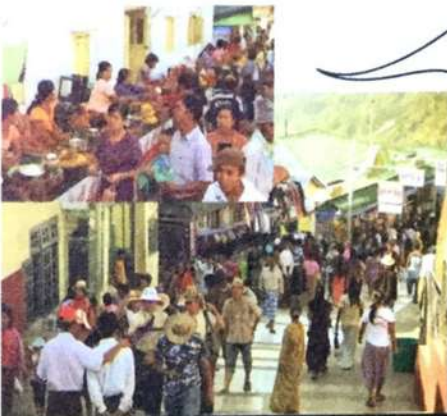
- (26) Some year, the abundant pilgrims can't move forward to the entrance of the two sitting lion images. The pilgrims can't attempt and pay obeisance to "KYAIK HTI YOUE" pagoda, They pay homage at the place of two lions, and come back with giving up the struggled. That is the one mysterious events.

Long time making a devotional offering of Buddha festival

- (27) The devotional offering of "KYAIKHTI YOUE" pagoda festival is the longest time from the full moon day of "THADINKYUT" (within october) up to the full moon day of "KASON" (within MAY). It take seven months of time to denote continuous occurrence. It is the one of the mysterious festivals of Myanmar.
- (28) The pilgrims are always alive with a teeming crowd is one of the wonderful features and the festival performs without joy.
- (29) Out of the festival period, during the raining season the pilgrims always rely to the shelter of "KYAIK HTI YOUE" pagoda. Especially, the foreigners are more than domestic and they come for worship as well as for studying and analysing to the nature and mysterious of "KYAK HTI YOUE" pagoda.

Mistake is not pardoned

- (30) Applying on to the pagoda, the business men are selling, supporting there food staff, souvenirs and general commodities from the pagoda market stalls. That market is lined up with a lot of pilgrims with electric light at the night as township market. The neon and LED (light emitting diode) produce the bright and shining light create like as day time, but the location is in the dense forest is one of the miracles.



Shops, food stall, guest house are warmly welcome from the row of shops



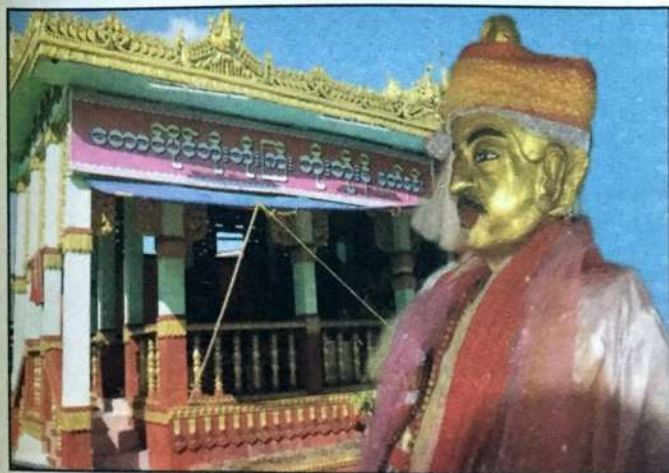
The row of shops at the night scene.

- (31) In addition to come into existence of long time festival, the pilgrims who come from the different locations, even far from international, the pilgrims, researchers, interested persons are gathered and always full of people, the guest house, hotels and business men who establish the selling shops are trying, calling and welcoming to the customers are one kind of joyful and warmly welcome are acceptable and likely.
- (32) Past the time limit of the festival period, especially, during the raining season and the period of the Buddhist lent, board of the trustee of the pagoda prepares the food stuff shops for the pilgrims and meditationers.
- (33) By the marketing practice, there are competition.
- (34) For pay attention of the pilgrims or the person who arrives for the environment studying of the pagoda, the shop keepers of money earners try for their earning, and move over the law and discipline. Therefore, the sellers violate to the out of boundaries. They make some mistake.
- (35) Therefore, all the market groups including food stuff shops had been burnt on fire, on the early morning of twenty seven January 2004.

- (36) During that burning including the "KYAIK HTI YOE" pagoda, Buddhist religious buildings, monasteries, those are stand still on the flat area of pagoda have been escaped from the burning. Even lie in Buddha images, statues of arhats "MYATHA PAIK" pagoda and the shrine of "BO BO NI", it is situated middle of the shops and stalls have been escaped from the burning. That is great wonderful events.
- (37) During the burning, the wind was strongly move but the covering towel of silk, satin, velvet on the body of BO BO NI were not burnt a hole are recorded with miracle.



MYATHA PAIK saydi (pagoda) and the images of arhat

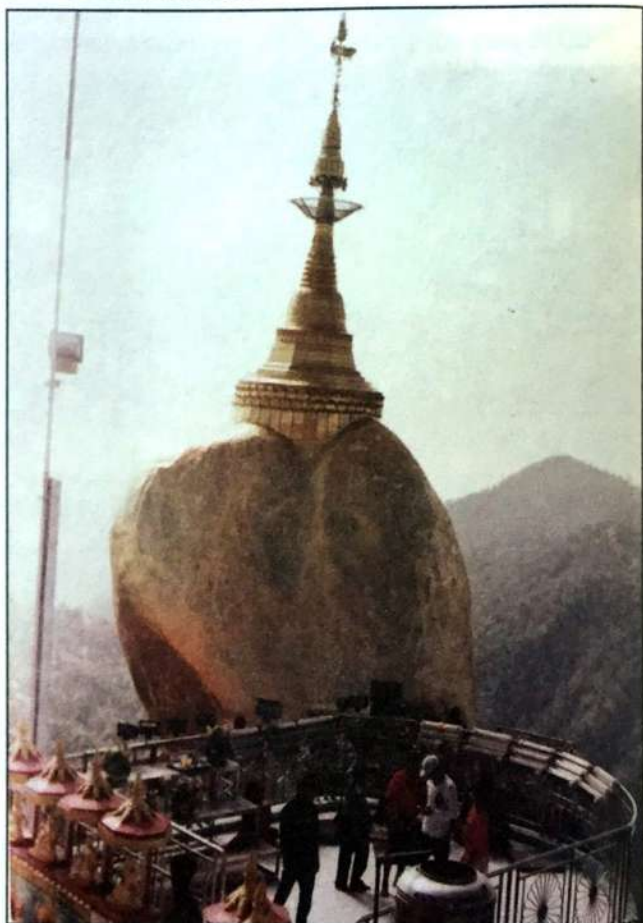


The Shrine of BO BO NI

Hsan Daw Shin KYAIK HTI YOE pagoda and five miracles

BO BO NI is one of the supernatural power nat, who has been supported to Kyaikhtiyoe BO BO GYI and also has been taking care to the pilgrims.

- (38) Normal public can usually capture and examine in their normal eye view is the action that shows deep respect for the five miracles.



- (39) Those are as follows:

- (a) In the early morning, the shape of the forehead of the elephant.

The stone under the Saydi have been obeisance and seen by the shape of the elephant's forehead, ear, trunk and legs, those shape can appear under the rising sun ray.

- (b) In the evening, the circle shape

Can obeisance the rock by the shape of circle,

ordinarily.

(c) The shape of the head of the hermit TISSA

Can pay homage to the stone of pagoda from the point of side view, and also can see the head, forehead, ear, eye, nostril, mouth, chin and etc: the appearances of the head of the elephant.

(d) The spring water seep form the stone by slowly and steadily.

Can find and see the hole on the stone from which the water flow from the path on the stone.

(e) The auspicious ground, the particular place situates at the middle of the pagoda.

Can obeisance the position of right angle (an angle of 90°) the way of placing is set up right angle from the bud-like ornament and the beneath of the stone.

Not satisfy for paying obeisance

The pilgrims and public including Buddhist monks and nuns take shelter for peaceful from shrine and carry out the practice to live by certain principles of Buddha, take resolution for meditation and the normal pilgrims conjure up on vitrous action and after that, they have been gone to their natives. When they go back home, they pay obeisance without satisfaction and concentrate, pay for the well-being of others and then left from the platform of the pagoda.

The pilgrims carry by hand and carry on shoulder and back to their sundry materials and even their slipper pack to their waist. They go down from the mountain, by backwards and move round with uneasy in mind. They pay obeisance by re-seeing and they take virtuous action.

The Buddha religion will stand long life

That is why, now a day, the "KYAIK HTI YOE" religion is taking place not only at "Mon State" and also to the whole "Myanmar" and even develop and wide spread to global wide.

For the next time, "KYAIK HTI YOE" religion must thrive and develop for long life and must believe hopefully, and worship by actually stable and firm.



Part (Three)

Dwelling place and make a good progress on a journey

"KYAI K HTI YOE" pagoda is dwelling on the PAUNG LAUNG mountain range of the height of (3615) feet (1101.85 meters) from the sea level. It is located in "KYAIK HTO" township, "MON State", far away of (100) miles (160.93 kilometres) from the south east of Yangon. "PAUNG LAUNG" mountain range is lie down as a big and enormous snake with curve and bend body.

"Kin-pun base camp" is located to the east direction of "KYAIK HTO" township far away of 9.5 miles (15.29 kilometres) of plain and flat journey. That camp is the foot of the "PAUNG LAUNG" mountain and also the starting point or the base camp to the KYAIK HTI YOE climbing trip.

He, who can make a gesture of respect by putting the palms together and raising them, to the forehead to the KYAIK HTI YOE pagoda, it is dwelling on the highest top of the PAUNG LAUNG mountain range. He, who can travel by climbing the mountain ranges by foot of 7.5 miles (12.07 Kilometres) and by road vehicle of 9 miles (14.48 kilometres) away.

By foot trip must pass through (37) mountains.

On that foot trip, 33 small camps are located and pilgrims can get temporarily rest and food can be supplied including drinking water.

So many small food stalls are welcome to the pilgrims and the natural water can supply from the water fall by carrying the local donors. That natural water can feel cold and get rid of tired. It is cold and without harm like as purified drinking water.

Well wishers of volunteers' activities

Well wishers of volunteers take virtuous actions are giving feeling of happy, Joyful, satisfied to the mind of pilgrims, those are making of cleanliness to the foot trip by get away of rocks, obstacles and obstructions.



Well wishers of volunteers are cleaning the road.

Donations for drinking water, road and path clearing for the pilgrims are not worthy valuable and take pride in attributes and delightful.

Former, foot trip or foot journey from "Kin-pun camp to pagoda take time seven hours. That is the normal steady walk climbing journey. On the way, the pilgrims can rest many times at the small camps. For younger person, it takes about four hours walking time.

For, free from sunshine, tired and no time for pilgrims and for youth, they can use night time trip by the help of kerosene touch. They can climb up and go down in the night by the lighting of touch. Now, LED electronic light take place of substitution for kerosene touch.

Kyaikhtiyoe stick (Kyaikhtiyoe staff) Depending material

Normally, the return journey from pagoda to kin-pun camp is take time about four or five hours. But down ward journey, it must take attention not to fall down. Free from the danger and quick journey, the kyaik hti yoe staff is one of the helper. Not only down ward also the stick can help to the person for climbing up.



Kyaikhtiyoe stick helps to pilgrim

Can apply by car

Now, pilgrims can get the chance of road vehicle, and take time about between one to two hours journey. That is substituted the whole day journey. That is not waist of time and the public including monks and nuns can pay obeisance during the day and they can come back to Yangon in the evening.

The road vehicle route have been classified by three parts.



The high power engine vehicles

Part(1) is from kin-pun camp to ten minutes camp.

Part(2) is from ten minutes camp to Ya thae taung camp.

Part(3) is from Ya thae taung camp to junction point of the pagoda.

Part one is the plain field route.

Part two is the mountainous Journey.

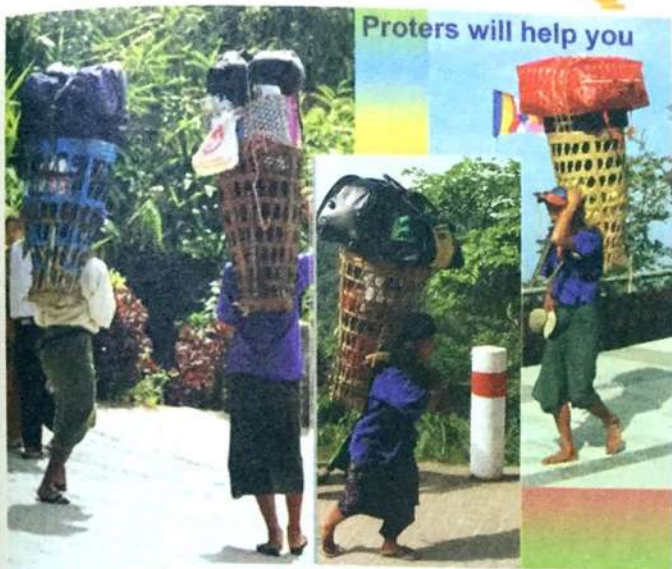
Part three is the mountain route and the bent is narrow, the road is steep and curved.

The foreigners can apply the vehicle up to ya thae taung camp. From ya thae taung camp to the junction point, they will use by foot walking by themselves.

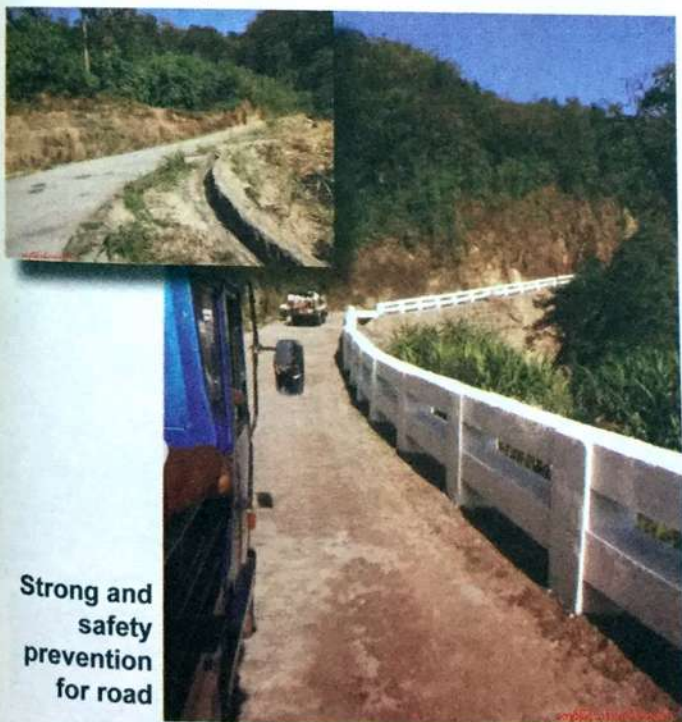
If can't walked insufficient in health, they can use the stretcher. The baggages can also carry by the carriers and porters.



Climbing by stretcher



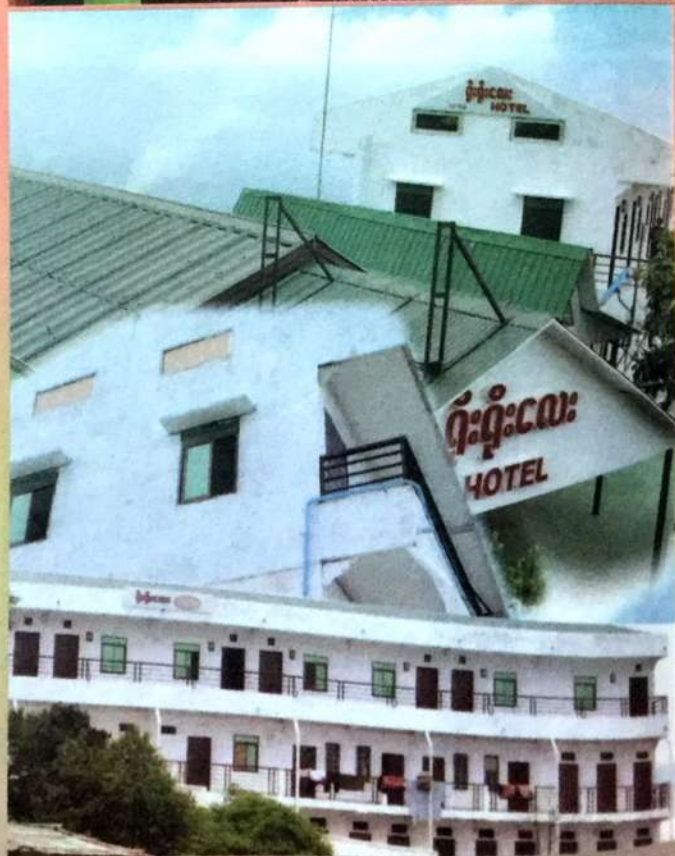
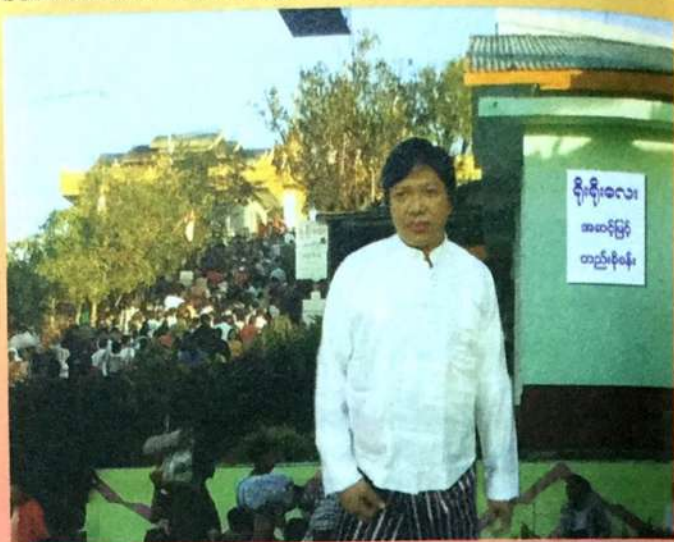
There are constructed the water embarkments, distillers water, drainages for the prevention of the water fall flows from the hills. The strong preventive for road are also settled up at the hill site bend and narrow lane, not for fall down the vehicle with over speed.



Now, the new safety route have been constructed and assume that not so far time, the foreigners, may apply the road vehicle with totally on the journey.

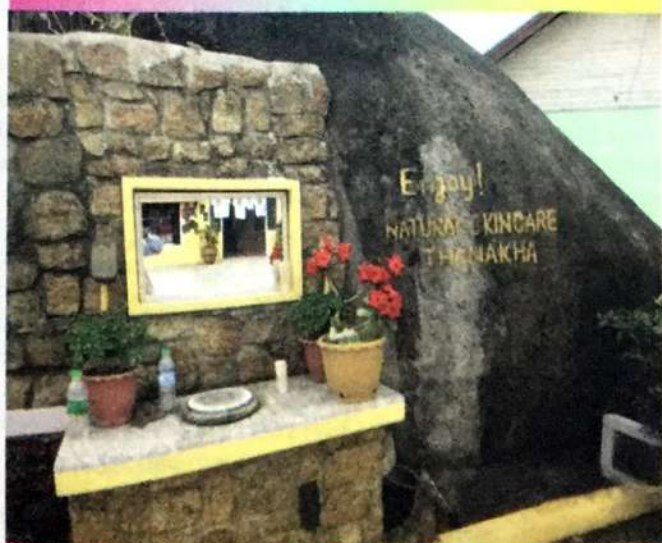
Hotels

Near the platform of the pagoda, at the ya thae taung, kin-pun camp and near the environment area, there have been established the high standard hotels.





Kyaik Hto
Hotel



Foreigners, especially for ladies can deal with Myanmar natural skins facilities, which provided by the hotel. That providing is called THANAKHA.



**Mountain Top
Hotel**

The life of Hsandawshin KYAIK HTI YOE pagoda

The historians and researchers making analysis the life of Hsandawshin "KYAIK HTI YOE" pagoda is as follows.

After the attaining of Buddha hood of (8) lent at "Maha Era of (111), Lord Buddha had been journeyed(travelled) to "SUVANNABHUMI", the kingdom of "Thaton".

At that time Lord Buddha, himself, had been awarded the Hsandaw (hair relic) to "TISSA" hermit.

After(12) years of the receiving of hair relic, at that time, the age of "TISSA" hermit is (80) years old, nearly to expiry, the "KYAIK HTI YOE" pagoda had been built. For computing the life of pagoda is nearly (123) years $(111+12=123)$.

Now, the year based on the Buddha Era is (2556). From this Era of (2556) deduct (123), the life of Hsandawshin KYAIK HTI YOE may become the total years is over (2433).



Weather Condition

Union of Myanmar is the temperate zone country. But the type of location from south to north is (1275) miles (2051.92- kilometres). The long distance from the southern edge, "cape VICTORIA to the northern part of "KHAR KAR BO YARZI" mountain range is so long.

Generally, the northern part is covered by the icy land, middle portion is hot and dry, Ayeyarwaddy delta is wet and damp, coastal region is temperate and fine, cape VICTORIA is located near the equator and is daily raining. Therefore, in Myanmar, the weather is different by localities.

Mountainous regions are cold, green and heavy rain, so that the weather is cold. The plain field localities are hot and bone-dry.

The lie down of Hsan daw shin "KYAIK HTI YOE" pagoda is located in "KYAIK HTO" township and she stand on the plain field and also near the gulf of MATA BIN," so that the weather is temperate.

"Kin-pun Camp" is stood at the beneath of the "PAUNG LAUNG" mountain and the weather is little more cold than "KYAIK HTO" township.

But "Hsan daw shin KYAIK HTI YOE" pagoda lie down on the top of the "PAUNG LAUNG" mountain ranges and the weather is cold, density, full of fog, heavy rain and fully rain clouded and misty. Those are the potential abilities of the mountainous weather. The nature of the weather is change by quickly.

By giving remark, the region of top hill on which "KYAIK HTI YOE" pagoda lie, there is very cold by covering the whole year. In winter, there is very cold, the cold wind kiss to that region. In the raining season, heavy rain is poured with angrily. Even in summer, there is cold at the night time.

Therefore, the pilgrims including foreigners who will go to "KYAIK HTI YOE" pagoda for paying obeisance, for meditate and also for studying the miracles can face with cold and no relaxation within the three seasons of summer, raining and winter. They can touch with low temperature and must carry the warm clothing.

Especially, in summer, the dry and hot can meet in day time, but at the later night and early morning, the cold may introduce to you, that is the information about the weather condition at the "KYAIK HTI YOE" pagoda location area. All the pilgrims must take care and pay attention on the weather of "KYAIK HTI YOE" pagoda.

Part (Four)

This portion, can know and study about the respectable and reverence finding of the appearance of the pagoda. Those can classify by two parts.

- (1) Different kinds of virtuous action at the pagoda, and
- (2) Arrivals of pilgrims and researchers.

The respectable and reverence finding

In Myanmar proverb saying that "For basket must have hem and for man (people) must have cloth".

That means, by putting some finishing materials like as bamboo strips bind to the round of the mouth of the basket (the edge of the basket) and clothing to the person by preventing from weather and shyness and sense of fear.

When have been alive of Lord Buddha, the reverential address for the Lord Buddha have been worn the robe on its body and the arhat (Mahathera) also have been done. Now Buddhist monks are wearing the robes and the nuns use the uniform of nun.

But, now the image of statues of Lord Buddha and arhat (Mahathera) are wearing the cloth of robe as a painting instead of actual material, robe. For image, statue and pagoda, gold colour can apply for rich donators and coat of white wash over the stupa for poor group.



Pagoda (saydi), shining with gold piece have being screwing on the strong bronze sheet.

For Kyaikhtiyoe pagoda, there have been shone by the golden colour. There are two types of gold colour robe used on the Kyaikhtiyoe pagoda. Those are classified as follows:-

- (1) The pagoda (saydi) have been made a devotional offering of gold leaf which have been beaten by gold pieces, and then by the help of gold screw nut, the gold piece have being screwing on the strong bronze sheet, which is fixing on the pagoda (saydi) .
- (2) The hermit's head shape stone have bee covered completely with gold leaf by stickily.



According to the strongly and natural changes of the jungle, forest, mountain and by the effect of having rain, clammy way, strong fog, great frost, dense mist, the hermit's head stone have been covered by moss and the golden colour have been gone to faint and have been lose lustre. The brilliant colour have been put by dull and faded.

For making look attractive in shine colour, there must be clean the dirty, refuse and moss. The standing or situation of the pagoda, the cleaners can't do totally or full part of the stone because of the open area or outside the stone and high level part can't touch by men. There must be needed the helper for climbing and moving to the outside place and higher part.

Therefore, must put up a scaffolding at the pagoda. After scaffolding have been finished, can wash or bath on the stone for removing the dirties and moss green.



The scaffolding is covered with bamboo mats



After clearing, the second movement is putting the glue, gum, paste on to the stone. Then carry on the activity of the covering completely with gold leaf, at that juncture, the gold leaf is the thin paper used by separate sheets of gold leaf. The surrounding area of the pagoda, the wind is strong and it must carried the gold leaf from the stone and the gold leaf may fly in the air. Therefore, must required the cover for preventing from the wind. So that, the scaffolding must be covered by the bamboo mats. After saving from the wind, can conduct the putting of the gold leaf. The sticking of the gold leaf work process have been finished, the stone totally must be shining.



Hermit's head shape stone is shining, After sticking of gold leaf.



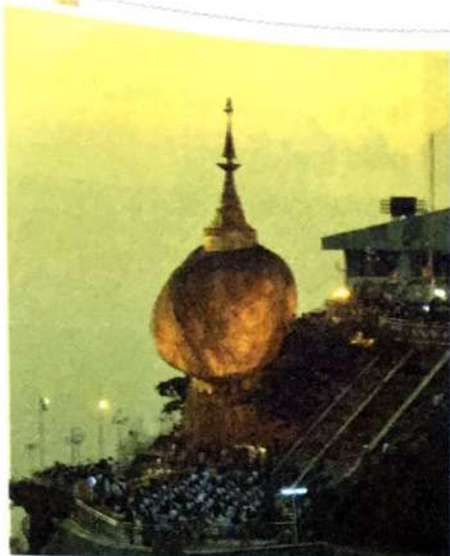
After removing the bamboo mats

At that time, the bamboo mats and scaffolding can be removed from the pagoda.

After finishing the above work processes, the clearing to the stone have been end and the salutation of wishing success can be done by pouring the perfume, fragrance with tendril flower (aung tha pyay). That means by bringing victory or success in a venture and then continue to the operation of the reciting by the Buddhist monks.

Pilgrims and visitors can paid obeisance to the pagoda with highly pleased willingly, cheerfully and reversely.

That is the producing brilliant to the pagoda or another saying is the wearing of bright colour cloth to the pagoda.



After
producing
brilliant

(1) Different kinds of virtuous action at the pagoda.

Behaving in a way of good and moral way, the process in which a good action or event produces an excellent result. The different kinds of virtuous action at the pagoda having put to the brilliant and shining in miracle achievement. In that case, we emphasize about the worship festival at the pagoda.

Hsanda Wshin Kyaikhtiye pagoda is one of the miracle and wonderful pagoda. According to the precedent of Buddhism, for improving in mystic power and brightening in influence, there must be done of virtuous action by clearing and polishing the pagoda. For doing that, the devotional offering of Buddhist festival must be done.

The main two devotional offerings of Buddhist festival can perform by

- (a) Dharma (give a sermon) and
- (b) Festivity or Funfair.

(a) Dharma

The devotional offering of Buddhist festival means, the offering is hold by given a sermon or propagation of Buddha's teaching by various mean. For more brightness in glory, there must be done by clearing, polishing the pagoda. There must be performed a religious ceremony and that performance carry into life. The devotional offering may consist the following activities. Those movements or efforts can totally perform all items or can attempt only some items.

- Recitation of parei (Buddha's recitation)
- Recitation of (Buddha's scriptures) treatise on 24 cases of worldly phenomenal.
- Dharma (the doctrine of Buddha) deliver a speech by Buddhist monks or sermons.



- Meditation camps (held by meditation to attain tranquillity method and Buddhist monks regimen of meditation system).

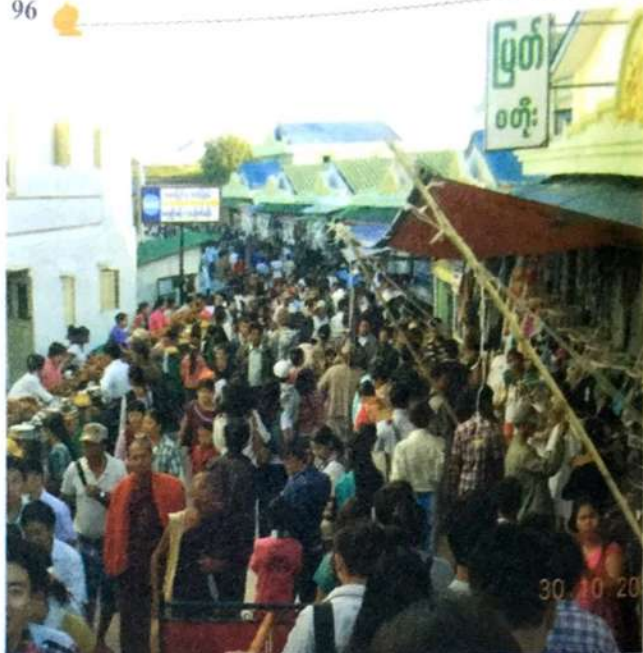
(b) Festivity or Funfair

For agreeing with the characteristic of Buddhist devotional offering festival, small part of Dharma have been participated as a token and the multi purposes of entertainment for public enjoyment have been played in the festival.

In that case, in the compound of the pagoda or near the surrounding place like as open field, perform a play or drama, non-dramatic performance, Myanmar orchestra, puppet show, circus, modern show of life, boxing show, wrestling show, cane-ball play and soon. Those open shows perform open to all comers by supporting with enjoyment. Those functions are the main feature of the festival or funfair.

And the additional activities allow the row of shops or stalls are alive with a teeming crowd.





Hsandawshin Kyaikhtiyoe pagoda is situated between the deep and dense forest and mountain. The travelling to pagoda take long journey and some time waste for travelling, and the cost for travelling must be expensive. The pilgrims come from not only domestic also global wide. The pleasure, peace-mind, joyfulness, free from danger and good health care and all favourable and positive actions may carry to all pilgrims. Those advantages may support to all pilgrims is the main function of the board of the pagoda trustee. Therefore, the pagoda festival have been avoided the habitual practice of mistakes, dangers and quarrelling.

The Devotional offering

So that the board of trustee have been chosen the Buddhist festival with the devotional offering by Dharma (deliver a speech by the presiding monks).

Therefore, the devotional offering of Kyaikhtoyoe pagoda have been celebrated by starting from the full moon day of Thadingyut and end on the full moon day of Kason. It takes long time of seven months.

The devotional offering are hold according to the following programmes within the seven months of the festival period.



The opening ceremony

On the morning of the full moon day of Thadingyut, the opening ceremony is hold by the leading the monks of counsel.



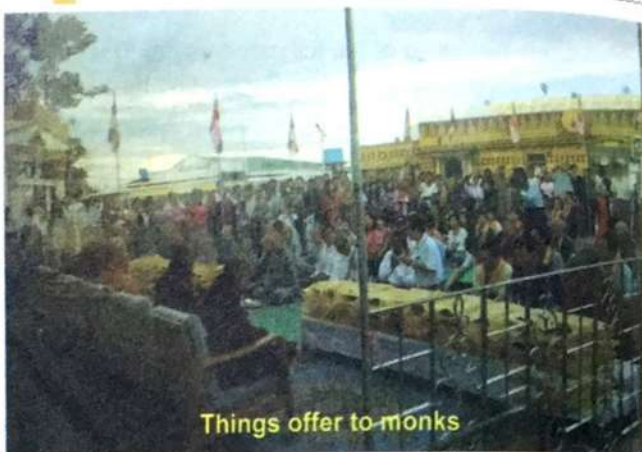
**The public
vow to keep
the precept
from the
monks**



The habitual practice of the devotional offering of things (materials) offer to Kyaikhtiyoe pagoda. The public have been vowed to keep the precept from the monks, things offer to monks. The invitation have been done to propagator of INDRA SAKKA (Thagyarmin) and nat devas and things offer them including offertory consisting of bananas and coconut.



Things offer to monks



Then the invitation have been produced to the Lords, Protectors including Maha Ei Thane Day Wa and nat devas whose protect (keep someone or some things safe from harm, injury, damage or loss) the forest, jungle, mountain, hill, and offering things have been done and pray for them with a feeling of great love, kindness and respect.

Kahtain Festival

Kahtain robe offering period is permitted only one month. It begin from the next day of the full-moon day of Thadingyut and end on the full-moon day of Tan Saung Mone.



Kahtain robe is offering to Kyaikhtiyoe pagoda

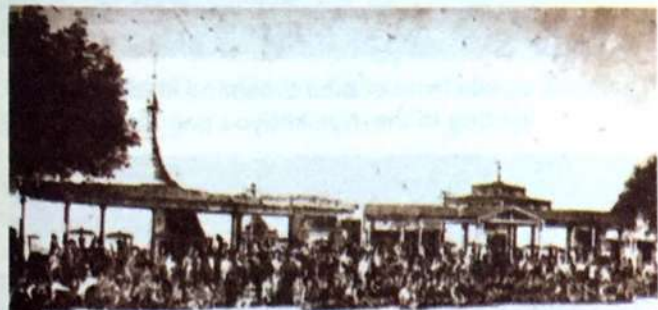
Before the full-moon day of Tan Saung Mone and including at that day, the ceremony of Kahtain (offering of yellow colour and dark orange colour robes to the Lord Buddha and Buddhist monks) perform on the platform of pagoda and surrounding monasteries. And also pay offering the robes to Kyaikhtiyoe pagoda.



The row of Kahtain ceremony at October 1985

Shining to the Stone

The hermit's head shape stone have been shined with gold leaf in every three years. (The detail work process can study on the page - 91).



The pilgrim group in front of pagoda at November 1985



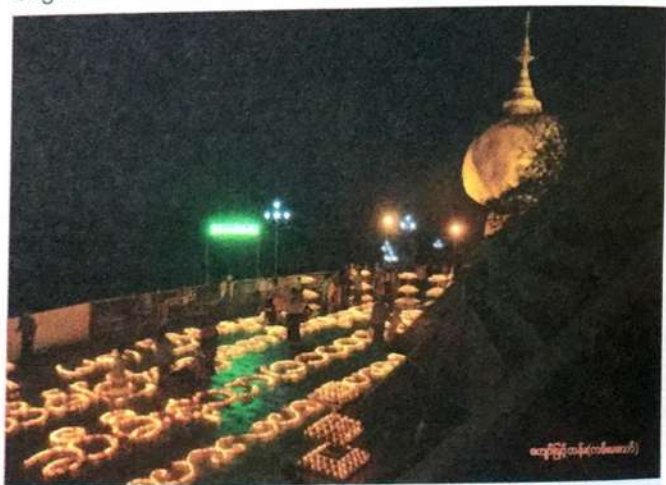
The pilgrim group in front of pagoda at November 2012.

Novitiate and Ordain

Within the month of Ta baung, the ceremonies of novitiate (initiate a boy in to Buddhist order) and ordain as a monk has been made on the platform of pagoda. The performance of a place in a row have been hold on the platform.

New year Wishes

Every new year's day of 1st January and the day after the nearest of new year, the open oil lamp of one thousand, nine thousand and so on are offering and lighting to Kyaikhtiyoe pagod and it has been lighted on the platform. The radiate light have been brillianted and also have been bright with oil and candle light are shining and glowing.



The open candle lamp of nine thousand is offering and lighting to the Kyaikhtiyoe pagoda



Tabaung and Tagu

Within the months of Tabaung and Tagu, the shopkeepers, whose are applying at the row of shops and stalls from the pagoda have been paid and offered the voting of Buddha image and collective offering of novitiate and ordain have been hold on the platform of pagoda.

Water Festival Period

During the water festival period and on the Myanmar new year day, the Dharma (deliver a speech), the meditation camp are performed at the pagoda and also the ceremonies of novitiate and ordain are performed at the pagoda.

Closing ceremony

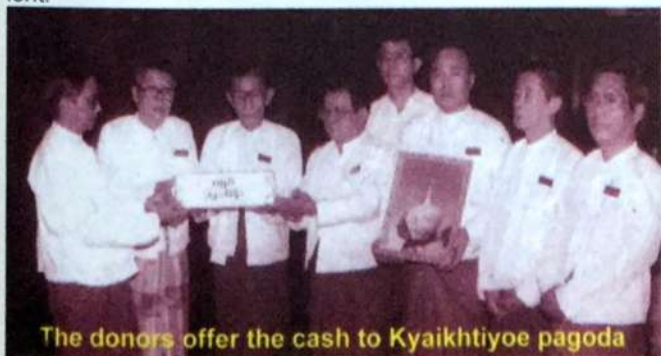
Every full-moon day of Kason, the closing ceremony have been happened on the platform of pagoda, have been done like as the opening ceremony.



Wazo robe offers to Kyaikhtiyoe pagoda

Wazo Donation

Outside period of the festival, during the raining season, the month of Wazo take place in the calendar. During the period of Wazo, the wazo robe has been offered to the pagoda and also donate the wazo robes to the monks who are going into monsoon retreat, sajoun during the Buddhist lent.



The donors offer the cash to Kyaikhtiyoe pagoda



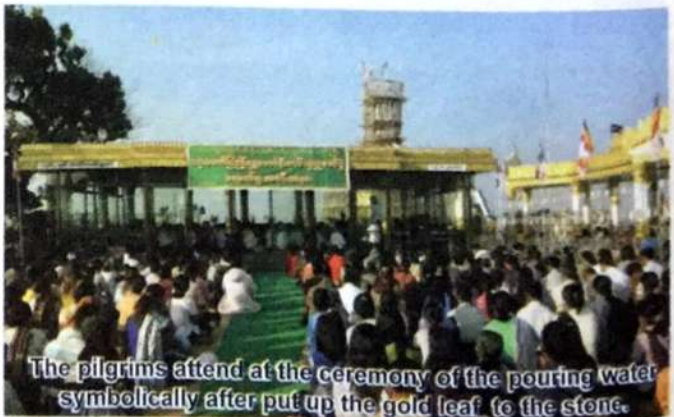
The donors offer the cash to Kyaikhtiyoe pagoda

The Public's Donation

The public (pilgrims) offer to the pagoda by cash and kind.



Preparing and clearing the flower



The pilgrims attend at the ceremony of the pouring water symbolically after put up the gold leaf to the stone.

Flower pots



Offertory consisting of
bananas and
coconut



The pilgrims and some donors have been performed the donation ceremony at the pagoda. Some are offered the robe, gold leaf, fragrance, perfume, flower, drinking water, breakfast, candle light, stick of incense, bananas, coconut to the pagoda, and pour the water on the stone. And the robe, umbrella for monk, slipper for monks, breakfast and lunch have been offered to the monks. The native nationalities also have been offering to the pagoda by traditional dance.

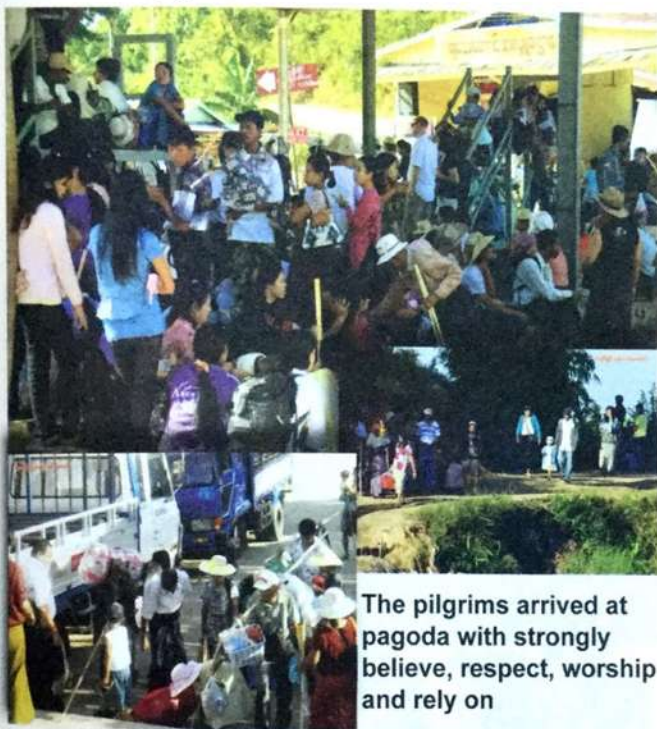


The nationalities offer traditional dance.

(2) Arrivals of pilgrims and Researchers

The pilgrims have been arrived daily at Kyaikhtiyoe pagoda. The arrivals are classified by two parts.

- (a) The major part can say that, the public or people, who have been arrived at the pagoda with strongly believe, respect, worship and rely on pagoda.

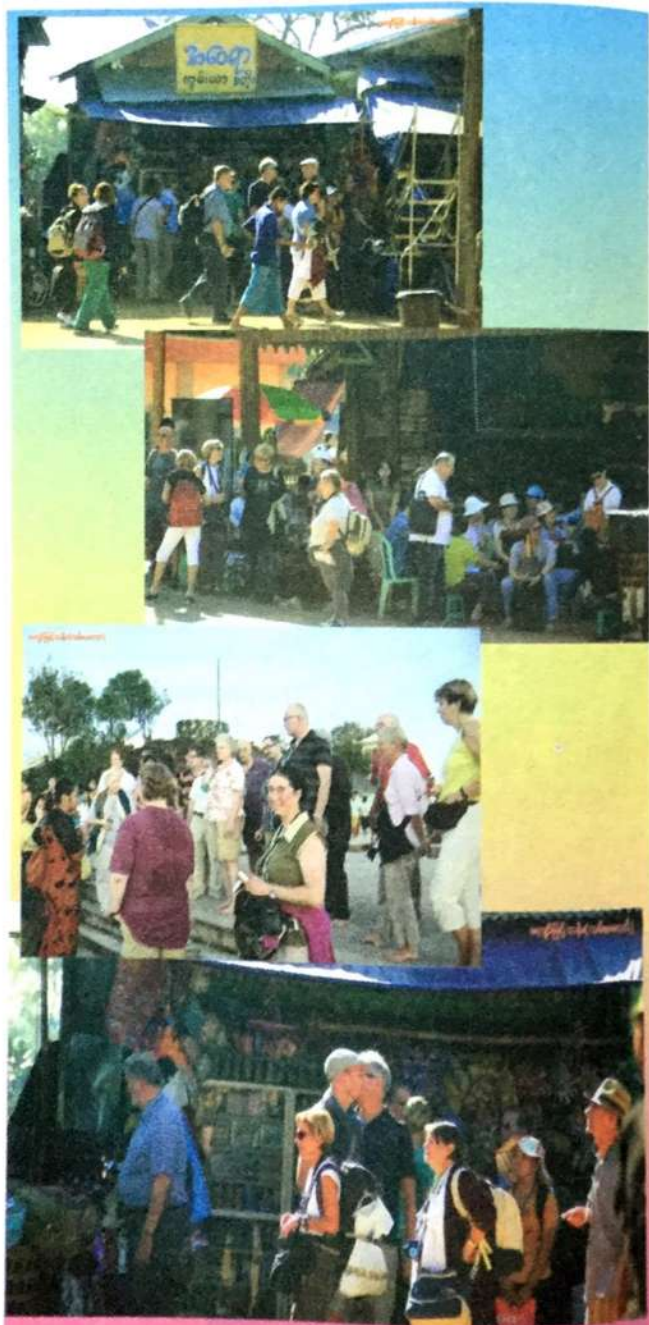


The pilgrims arrived at pagoda with strongly believe, respect, worship and rely on

- (b) The residual or minor part can also know that the person or public who are come for study on the pagoda by research basic. They want to know and see the unbelievable position of the pagoda. Those arriving person may be generally the foreigners. At that juncture, all the



foreigners may not be researcher, some may be rely on Buddhism and those have been deeply paid obeisance. Even the domestic pilgrims may be come for study by research.



Foreigners arrive

Tour Route

The pilgrim or visitor may apply on the following routes.

- Form Yangon to Kin-pun base camp can travel by bus directly. The train can carry form Yangon to Kyaik hto rail-way station. The station is transit camp and transfer to kin-pun base camp by passenger bus.



- From Kin-pun base camp to the Kyaikhtiyoe pagoda can help you by the mountain climbing bus, it takes time of about one hour journey.
- The another way of passage is walking journey and waste the time of about seven hours walking time. The mountain climbing car carry the pilgrims.



Labour Service

Form the bus stand of the mountain top to the platform of the pagoda must walk by yourself. It takes about two 0.40 kilometre furlongs (0.40 kilometre) distance. The disable person can use the wheel chair and the old age and unable to walk can apply on the stretcher, that is carrying by labours. The package can move by the porter (labour service).



**By applying
with stretcher.**



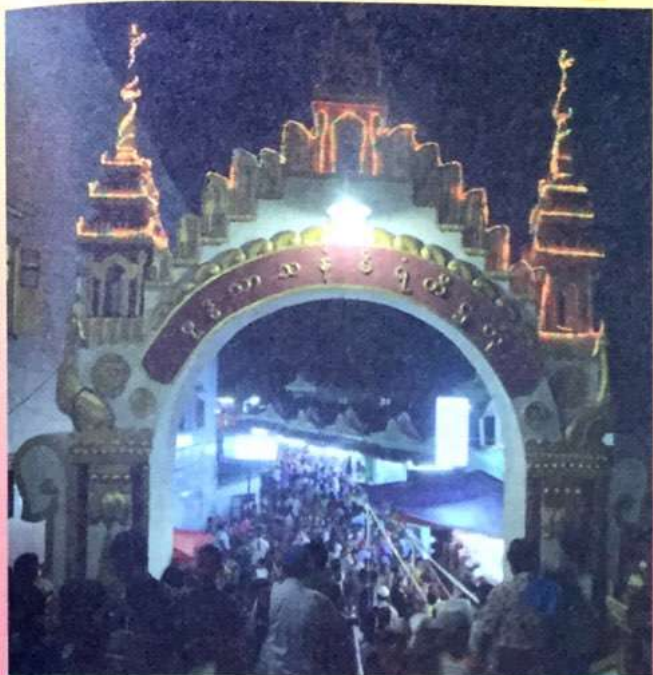
**Package carry
with porter**

Food and Resident

Row of shops and food stalls are welcome to the pilgrims. The pilgrims can get favourable food, drink from the food stalls and can get the miscellaneous goods and materials from the row of shops.



Row of shops and food stall



Row of shops and food stall





For leisure and night stop can favour to pilgrims by the community hall for religious purpose. The small inn, residential hall and hotels will help to the pilgrims and also food stall can persuade for taking rest at their food stalls.

The standardized hotels also welcome to the public, those hotels are well established near the pagoda area and surrounding jungle, mountain places.

Health Care Unit

The health care centre also supply a medicine or given treatment to the pilgrims, that unit is standing on the platform of the pagoda.



Health care centre and treatment

Public Toilet and Bath Room

Toilet and bath room is also ready for the pilgrims, that unit is standing not far away from the row of shops.

Part (Five)

This part is the last paragraph of the history of Kyaikhtiyoe pagoda. Another way of saying is the conclusion of this book.

Religious and Secular Matter.

Escape from Worldly Desire and attachments

In the first part, the reader have been know the miracle and mystical events and location, situation of the Hsandawshin Kyaikhtiyoe pagoda. The reader have been read and also have been seen the eye vision of clear photographic views. The history of pagoda is the dramatic events, full of events keep firmly in mind with exciting and impressive like a dramatic game, and in which events have been highlighted for establishing of the Kyaikhtiyoe pagoda.

The pilgrims who are arriving at the Kyaikhtiyoe pagoda for normal obeisance for meditation, for lighting about one thousand, nine thousand of open oil lamp or lighting candle, for putting of gold leaf, for offering wazo robe, Kahtain robe.

By paying homage and offering things, with believe and keep firmly in their mind, the response may be reflected, that means, they gain the two ways of benefit by

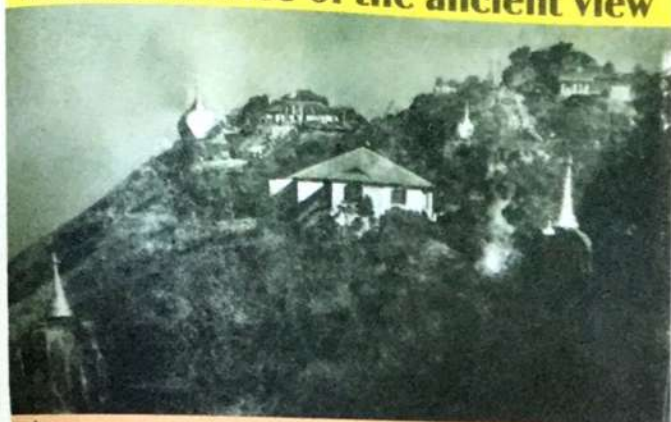
- (1) the secular world and
- (2) the way to escape from worldly desire and attachments.

Anyway, by the believing and acceptance, the good result may be gained by trying and giving effort on the religious purpose.

By the response upon the effort of religious actives, Maha Ei Thai Dawa, Bo Bo Gyi nat, celesta lord and ariya nat of the first stage are not neglected and they will give the supporting for above two ways of benefit.

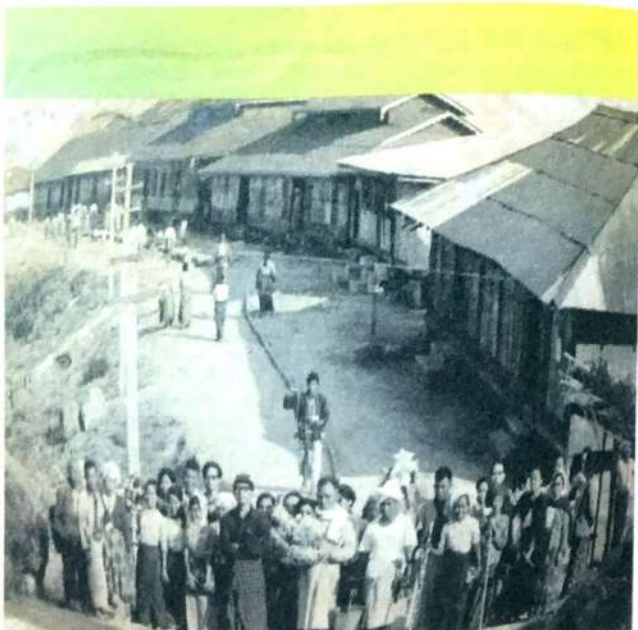
According to the Myanmar proverb saying that "good will carry true of luck", if your movement is polite and worthy, the response of good happening carry to you as a result of luck, that is always true or right. Like that saying, by believing on Kyaikhtiyoe pagoda and always paid homage to Kyaikhtiyoe pagoda with adoration and giving a feeling of great love and respect, the good happening will carry to you.

Remembrance of the ancient view



Eye-view photos round about 1950
(Photo by Ni Lay Maung)





The community halls before 1990. The pilgrims group near the community halls.

Photo by Kyaw Myint Than (Lanmadaw)

The pilgrims group had been climbed by elephant, round about 1990.



The flower chariot had been carried the ornamental gold sheet for put in the pagoda at 1950 period.
(Photo by Ni Lay Maung)

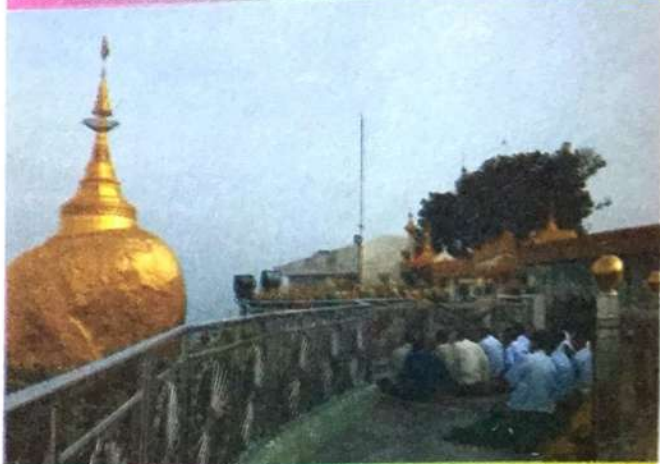


The eye-view position of Kyaikhtiyoe pagoda at 1985, before the round pathway.



Late receive photographs

The photographs have been received near the end of printing process time, but those are connected to some parts of showing in this book. Therefore, some information are allowed to tell the reader by performing with photographs.



The closing ceremony performs at the Kyaikhtiyoe pagoda on 24th May 2013. (The full-moon day of Kason). That refer to page No. 101)

Offering the breakfast to Kyaikhtiyoe pagoda at the early morning on the full-moon day of Kason. (24-5-2013)

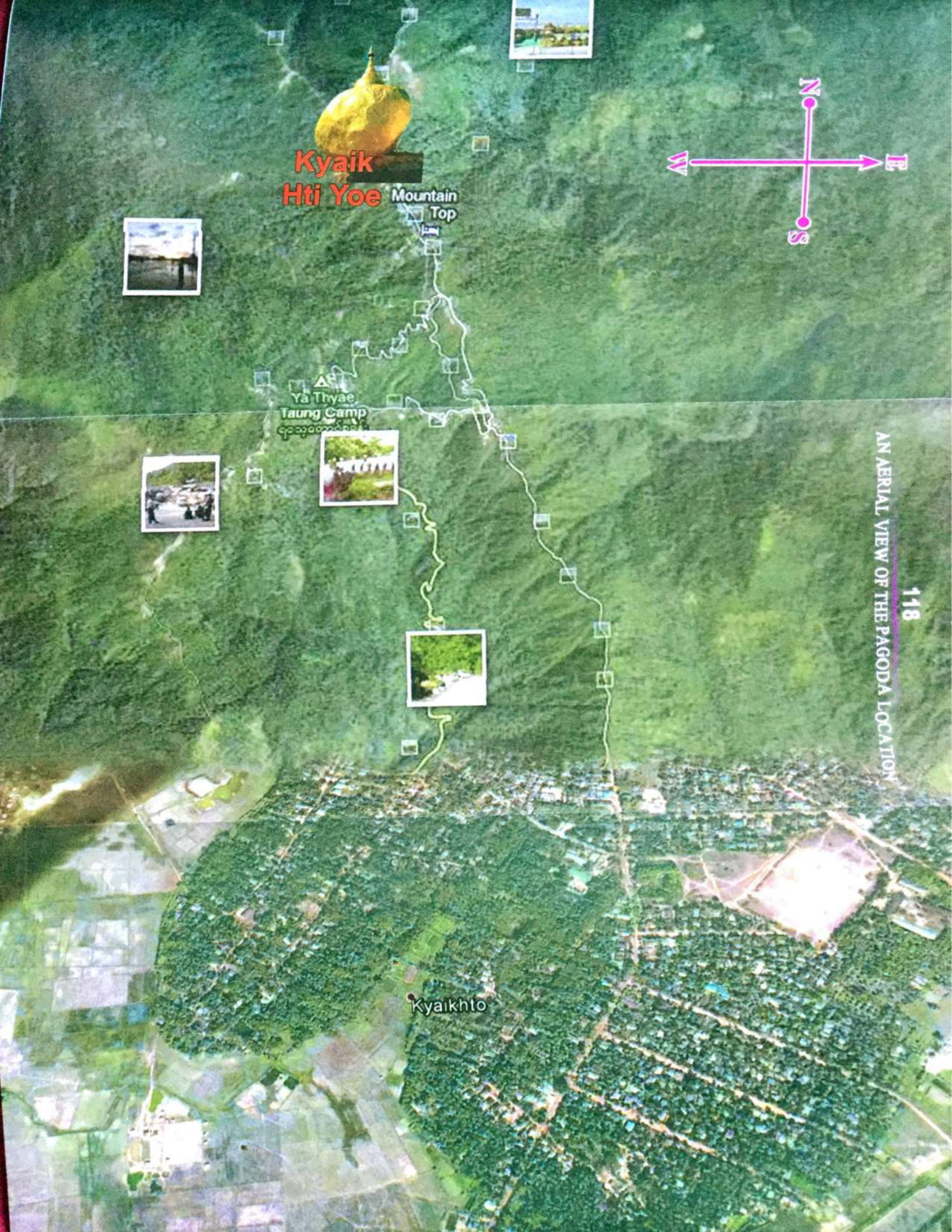




The shops of indigenous medicine, toys and other products. Those are also connected with the row of shops on page No. (109). The raw material of those selling commodities can get from the native area of mountains and forests.

The Reference Books

1. History of Hsandawshin Kyaikhtiyoe pagoda, by The Board of Trustee of Hsandawshin Kyaikhtiyoe pagoda.
2. The mysterious power of Hsandawshin Kyaikhtiyoe, by (Maubin Tin Shwe)
3. Hand book for Kyaikhtiyoe pagoda pilgrimage, by Maung Ko Lwin.
4. Pagoda War, Translated by Yangon Hla Thein.
5. A Dictionary of Buddhist Terms, Ministry of Religious Affairs, Yangon, Myanmar, 1996.



**Kyaik
Hti Yoe**

Mountain
Top

Ya Thyae
Taung Camp
ငွေသေတ္တာတောင်

Kyaikhto

AN AERIAL VIEW OF THE PAGODA LOCATION

Glossary

Meaning explain here are only for the use of the word in this book.

This glossary is added with index page. Some usages can found repetition, but the index shows only one time of the first usage.

(1) Buddhist Terms

Arhat	(I) Attain arhatship, Noble one, a purified monk (called Mahathera)
Ashin	(I) Master, Lord, Noble one
Ashin SONA	(I) One of Buddha's son (The arhat)
Ashin UTTARA	(I) One of Buddha's son (The arhat)
Dharma (II)	The doctrine of Buddha, the lectures of DHARMA said by Lord Buddha.
Dhatu	(70) Ultimate constituent, essential part like as relic of Buddha or arhat.
GAM WUM PATI	(36) The arhat (one of Buddha's son)
Mahathera	(I) Son of Buddha, Monk who has been occupied the excellent quality awareness and will by religiously.
NIVARANA	(70) Hinder the attainment of emancipation.
Sasana	(I) Religion
Sangha	(69) Buddhist monk, son of Buddha
Saydi	(3) pagoda
Sampan	(63) The boat (The shape of the stone is like as boat)
Sampan saydi	(66) stone boat pagoda
THERAVADA	(69) Way of elders
VINAYA	(69) The canon of monastic discipline

(2) The Name of pagoda

HSAN DAW SHIN KYAIK HTI YOE

The name of pagoda. It is the main character of this book, the pagoda in which Buddha's hair relics are enshrined.

KYAIK EITHI YOE (56/69) Name of the pagoda (carry on the head of hermit)

- KELASA** (46) Name of the pagoda. It is situated on the KELASA mountain.
- KYAUK HTUT GYI** (21/22) Name of the pagoda.
- MAHA MYAT MU NI IMAGE** (19) Sitting shaped image.
- MOKE SOE TAUNG** (54) Name of the pagoda. (Hunter's pagoda)
- MYA THAPAIK** (76) Name of the pagoda, locates near the KELASA mountain.
- MYA THAPAIK SAYDI** (79) Name of the pagoda. It is situated behind the food stalls.
- NAGA PHYA** (23) Dragon shaped pagoda
- PHAYA PHYA** (23) Frog shaped pagoda
- SHWE DAGON** (71) Name of the pagoda of world famous, lines down at Yangon.
- SHWE MAW DAW** (75) Name of the pagoda from the Bago Township.

(3) The Holy World

- BO BO GYI** (I) The old age nat with mystic power, ariya nat.
- Brahman (II)** Saga person, a man who performs religious duties (By Hindu doctrine)
- Brahma** (43) A being superior to men and nats inhabiting the higher celestial regions. (From the point of view of Buddhist doctrine)
- Deva** (18) King of nat.
- Guru** (47) A religious leader.
- HONE NAT**
- HONE NAT MIN GYI** } 1, 27, 28
- HONE NAT BO BO GYI** } The name of the supreme power nat.
- INDRA SAKKA** (I/6) Thagyarmin, king of nats.
- MAHA EI THANE DAY WA**
- (57) The name of the supreme nat, ariya nat. The race of celestial Lord, who is mystical power, good morals, high standard of dignity and full of wisdom and foresight. The another term of calling is Kyaikhtiyoe Bo Bo Gyi.

**MANI MAY KHALAR**

(49) The name of the supreme female nat.

Nat (18) Opulent, resplendent being worthy of veneration lord, protector.

NAT MIN GYI (1) The supreme power nat, king of nats

Thagyarmin (1/6) **INDRA SAKKA**, the lord of the first and second levels of existence of the nat devas

Tapathi (15) person with supernatural powers.

Weizar (15) person with supernatural powers.

Zawgyi (15) person with supernatural powers.

(4) Name of Hermit

TISSA (14) The main character of the kyaikhtiyoe pagoda.

THIHA (14) younger brother of TISSA hermit.

KELASA (43) The hermit who lives at **KELASA** mountain.

PHO KYHAWE PHYU

(31) The hermit who is the brother of head man **PHO KAW LYUT**.

Remark Other hermits can be found with their native mountain by relevantly.

(5) The Royal Family Names

AGA MAHAY THI (60) The honourable degree of the queen.

NAGA THUZA (32) The egg born and the adopted daughter of hermit **THI HA** and later the adopted daughter of the head man of **APAUNG-KYWE CHAN**. Then, she had been awarded to the queen by the King **TISSA DAMA THI HA YAZA**.

NAGA WAIZER (17) Change the name of the prince **THU RIA YA KUMA YA**.

SANDA KUMAYA (16) The adopted son of hermit **THI HA** (The egg born son)

SHWE NAN KYIN (1) The egg born daughter. The adopted daughter of **PHO KAW LYUT** and **NAN KYAR HEE**. The empress of king **TISSA DAMA THI HA YAZA**.

THI HA KUMA YA (11) Younger son of the king and queen, later change to hermit THI HA.

THI YI KAPPAR DAWI

(11) The empress of king TISSA DAMA YAZA.

THURIAYA KUMA YA

(16) The adopted son of hermit TISSA (The egg born son)

TISSA DAMA YAZA

(11) The king who governs on the kingdom of THU BINANNA GYA.

TISSA KUMAYA (11) Elder son of the king and queen, later change to hermit TISSA.

TISSA DAMA THIHA YAZA

(35) The emperor of the kingdom of SU-VANNA BHUMI former the name is THURIAYA KUMA alies NAGA WEIZER.

(6) The Name of the Location

BAGO (75) The name of the town.

BANDA WA GIYI (14) The name of the mountain. (now call ZWE GA BIN mountain).

BAW GA WADI (15) The name of the dragon region.

GISA GI YI (11) The name of the mountain.(now call ZLN GYAIK mountain).

KAN NA KA (11) The name of the division.

KHAR KAR BO YARZI

(89) The name of the mountain, locates at the northern remote area of Myanmar.

KIN-PUN (86) The name of the base camp, from which the Pilgrims start the pilgrimage.

KIYAIK HTO (89) The name of the town

MEITHILA (16) Tha name of the region from MAJJHI-MA (central India)

MON (82) The name of the regional division.

PHYU (76) The name of the town

SAKHEN GYI (62) The main camp on the foot way, from where the water fall and food stall are

welcome to the pilgrims. The place is also called YAE MYAUNG GYI. That calling emphasizes to the big water-fall.

SAKHEN LAY (63) The another camp which place have been pay homage to the another pagoda and the travellers will also take rest.

SUVANNA BHUMI (17) The name of the region it means the Golden land.

THATON (17) The name of the kingdom

THU BINA NAGYA (11) The another terms of the calling the name of city.

THU DAMA WADI (35) The name of the new city, which city, the new emperor had been crowned for the kingdom.

VICTORIA (89) The name of the cape.

(7) The another name

APAUNG-KYWE-CHAN

(32) The name of the village.

ATULA (16) The rich man from the MEITHILA division, MAJJHIMA central India.

Aung Tha Pyay (93) The name of the flower.

KAW YAKHAT ZOKE THOTE

(44) The name of the open field.

MATA BIN (89) The name of sea

MOK SOE (20) The hunter.

NAGA (23) The Dragon.

NAGA Girl (23) Female dragon lady who is transformed to human life from the dragon.

NAGA WADI (21) The name of the female dragon.

NGA PAN TIN (26) The name of the six months baby who had been found under the bushes near the PAN TIN stone, by the hermit TISSA and white-robed acolyte.

NAN KYAR HEE (19) The wife of PHO KYAW LYUT.

PAN TIN STONE } (28) The name of the stone or rock.
PAN TIN KYAUK }

PHO KYAW LYUT (19) The chief of the Karen nationalities, the layman.

THU MANADWAI (16) Daughter of ATULA and mother of ASHIN GAM WUM PATI.

ZA BU YIT SHWE (35) The name of gold. (The high quality gold)

(8) The Name of the Mountains

(44) Doeka Makk Hation Galaine,

(44) Doekha Ion,

(44) Doe Yonue

(45) Kelasa

(44) Kutha Nar Yone

(44) Kyaik Khaami

(44) Melan

(17) Mok Soe Taung (Hunter Mountain)

(44) Myut Laei

(58) Nat Taung

(1) Paung Laung

(44) Saung Khe

(18) Yathae Taung

(11) Zin Gyaik

(14) Zwe Ga Bin

(9) The name of the River

AYREAWADY (75) The name of the river, she is the biggest river in Myanmar.

SITTAUNG (2) The name of the river, which flow into the MATA BIN sea and passes throw the area of Kyaik Hto Township.



Correction

No.	Pg no:	Line no:	error	correct
1.	27	16	"HONE NAT MIN GYI"	"HONE NAT MIN GYI"
2.	28	5	"HONE NAT MIN GYI"	"HONE NAT MIN GYI"
3.	43	caption	Lord Buddha delivers the hair erlics to hermits	Lord Buddha delivers the hair relics to hermits

Hsandawshin Kyaikhtiyoe Pagoda



History of
Hsandawshin
Kyalkhtlyoe Pagoda

